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NEW-JERUSALEM MAGAZINE.

VOL. XIV.—NEW SERIES.—No. 6.

JUNE, 1890.

ASSOCIATION ADDRESS.*

IT is the duty of the General Pastor to provide for the delivery of a sermon or address at each meeting of the Association. It has more generally been a sermon. An address upon a subject of some interest is to be the theme on this occasion. The subject selected is intimately connected with the command of the Lord to His disciples: "Go ye into all the world and preach the Gospel to every creature."

We are taught in the doctrines that the object of the Divine love in the creation of the human race is an angelic heaven composed of human beings in such a form that they can be conjoined with the Lord, and can partake of His life and His blessedness.

As all angels are born men it follows that the whole object of the Divine love in the order and government of this world, is to provide and secure the elements of the angelic character. What this order is, is indicated to us in the declared fact that it is of such a character that what each one does contributes to the good of all, and what all do contributes to the good of each. How this is, is wonderfully illustrated to us in the human body which is in correspondence with heaven, and which, in consequence, gives us in ultimates an image of the order. Hence by looking at the order which prevails in the human body we can learn something of the order of human

* Read at the Meeting of the Massachusetts Association, April 3, 1890.

life, which the Lord, from His Divine love, is providing as the means of forming an angelic heaven of men.

The human body consists of a great variety of functions which are of such a nature that each function, by fulfilling healthfully its office, contributes to the well-being of every other part of the body. There are the functions of the stomach and the various organs connected with the digestion of the food, the heart, the lungs, the brain, the nervous system, the secretive and excretive organs. There is an organic function for every need of the bodily system. There is also such a wonderful arrangement that when each organ performs its function healthfully in its place, as the result of what it does every part of the body receives a positive benefit. For example, the stomach, in its work, while never moving out of its place, and doing nothing but its own simple peculiar use, confers a vital aid upon every part of the body, from the top of the head to the soles of the feet, and from the inmost organ to the outmost skin. The same is true of the heart and lungs and every other organ.

Now this order in the body arises from its connection with heaven. But the human race on earth is being prepared for heaven, and it follows from this that there are the beginnings of the development of the heavenly order in human society — the beginnings of the order that ultimates itself in the material body. In the church, which is the Lord's heaven on earth, His love will provide that there shall be spiritual functions answering to those in the body — that there shall be particular forms of use in the church which shall be calculated in their fulfilment to subserve the interests and promote the well-being of every other part of the church. It cannot be that in the provisions of the infinite Divine mercy any need of humanity will be overlooked. The varieties of men susceptible of good are great beyond all our power of estimation, but they are all within the view of the Lord; and the least of the needs is of more value to Him than many sparrows, not one of which is unprovided for. If we could see the inside Divine operation, we should know that there is not the least capacity for good for which an organ to supply it is not pro-

vided; and in order that every need may be supplied, it is only necessary for every organ to perform its function. Of course as life in this world is only preparation for heaven, as the functions are only in the process of development and not fully developed, the result must be very imperfect; but it cannot be otherwise than that from the Divine mercy the functions exist, and are employed in their preparatory work.

Now among the organs by which the indefinite needs of humanity are to be met, are the body of the church with which we are connected, and the other bodies of the Protestant and Roman Catholic Churches. There is a special use which each of these, so far as it is properly filling its function, is performing. And they are each fulfilling their use just in the degree that they are honestly subject to the Lord — receiving Him as He reveals Himself to them in the Scripture as they understand it — doing His will as they are able to see it, in their own lives, and teaching and leading into similar good those who are in a similar state or of a similar capacity with themselves.

Through the various organizations provided by the Lord's infinite love and wisdom, the supply which is the best possible under existing circumstances is made for all man's spiritual needs. Of course, the supply is very imperfect; but the only reason why it is imperfect is that the functions are imperfectly filled. If they were perfectly filled, all man's spiritual needs would be supplied as those of the material body are by the perfect action of each of its organs. The New Church fulfils its function by worthily receiving the Lord as He is made known to those who compose it, in the opening of the Scriptures and the revelation of the genuine truth. To know our Lord Jesus Christ truly, as He is now revealed, is life eternal in an eminent sense. To know the Lord as He is revealed to the New Church is not merely to have a knowledge of the abstract doctrine respecting Him — it is to be learning of Him and knowing Him in our practical life. It is to be learning from day to day more definitely as to what He is, what His life is, what His love is — putting away from ourselves what is inconsistent with this, and taking

step after step towards the embodiment of His life in our life, taking step after step towards Him, and towards taking His yoke more fully upon us, and learning more fully, practically, His meekness and lowliness of heart. Doing this work ourselves from day to day, and applying ourselves with diligence in aiding others who are capable of so doing, is what constitutes the special function of the New Church.

This is a work which we cannot of course do without going into the very depths of the work of self-denial; for our life tendencies are the very opposite, and we can only make real progress by the constant laying down of our life and aiding each other in this trying work. By faithfully doing this, our special use — filling this function in the body of the church at large — we are doing a use to the whole body of the church, in correspondence with that which a healthy heart or lungs or brain or other vital organ is doing to the whole physical organization.

It follows in the line of thought before us that every other function of the church — the various forms of use provided to meet other forms of human needs — will be aided in becoming more efficient through the faithful filling of our function. Indeed the filling of our function, and filling it better and better, is the way and the only effectual way in which we can most fully promote the efficiency of the indefinite variety of other functions. To leave our function with the mistaken view of more effectively promoting other agencies, would really detract from our usefulness instead of increasing it. Remitting our use for the imaginary reason that we can do that of others better than those in whose hands, under Providence, it is, is an injury by taking away the efficient aid from others which our use gives them. It would be in correspondence with the withdrawal of some vital organ in the body, and its undertaking directly to aid the hands in their function. Those in other uses are fitted for their work, and we for ours; and their work in their function is far more efficient than ours could be.

While the heart, for example, specially organized as it is for its peculiar work, is doing it, and leaving everything else

for which its peculiar organization does not fit it at all, every fibre of every organ in every part of the body is most effectually helped by it. So when we of the New Church are making it our daily and constant use to be coming nearer to the Lord, learning better and better to love one another as He loves us, learning better and better to bring into practical life His meekness and lowliness of heart — which, at the best, we are only very imperfectly doing — when we make it our constant duty to pursue this course, every use, every function in the church gets the greatest possible good through our function, and it will surely be advanced in its efficiency in useful work correspondingly. Are we not seeing around us new efficiency in spiritual uses? Among the special agencies by which this result is produced is the success of the New Church in learning and living more truly the life revealed to them. Indeed, we have no reason to doubt that the improvement in the other churches is quite significant as to the real improvement made in the New Church, and that we can see in the condition of the other churches an indication of the faithfulness or the lack of it in those who are in our special function. We have no reason to doubt that the improvement of the other church organizations goes on step by step with the real development of its proper life in the New Church; and this is in agreement with what we are taught in the doctrines, that the Lord never acts into and develops in an individual of the church, or in the whole body of it, any particular part by itself, but the whole together. Thus it would not be of the Lord's order to build up the specific New Church, as consisting of the part of the church called by that name separately from the other church organizations, or the other organizations separate from that of the New Church; but that it is His order to build up all together.

The Lord's commandment to His disciples is: "Go ye into all the world and preach the Gospel to every creature." His provision for this is infinitely perfect. Compared with what man does it is inconceivably great. Man's field is very limited — the Lord's is unlimited except within the bounds of His Divine love and wisdom. Man acts only in one function

— the Lord provides all functions. He provides functions fitted to supply the needs of every creature — that is, every one who by regeneration can be made a new creature. He provides that men should be born and educated to act in the filling of every needed function. He provides those who can be in the function of the New Church, and those who are suited to act in every other. And He provides that all these functions shall be connected with and be helpful to each other. He provides, for example, that the men of the New Church, in receiving Him as He reveals Himself at His second coming, receiving in understanding and embodying in life the truths of the Word as He now opens it, and in aiding all who are capable of it, are in effect preaching the Gospel to every creature; because thus filling their function, quickens into more energy every other function in the Divine mercy provided for the aid of those even who have the least capacity for regeneration.

Thus we see that it is not by going out to the ends of the earth literally that we are to preach the Gospel to every creature, but that we are virtually and really doing it, by truly in heart receiving the Lord in His second coming, and aiding by every means in our power those who have the capacity of thus receiving Him.

This view of the essential use of the New Church and its result is in beautiful harmony with the doctrine of Christian charity as it is stated at the end of the work on "The Doctrine of Life." It is this:

> Christian charity with every individual consists in his performing faithfully the duties of his calling: for thus if he shuns evils as sins, he daily does what is good and is himself his own particular use in the common body: thus also the common good is provided for, and that of each individual in particular.

As the doctrine of the church in regard to Christian charity is that just stated, what is the relation between this and the eminent exercise of Christian charity, fulfilling our duty to preach the Gospel to every creature? The connection is this: we cannot really and sincerely do the great work of

Christian charity unless we are shunning evils as sins, performing faithfully the duties of our calling. Doing this is the very essential way of being in charity — having any power of acting from it.

Without Christian charity in our regular calling, there is Christian charity in nothing that we do; and the measure of our faithfulness in our regular calling is the real measure of our faithfulness, and so of our efficiency in the eminent work of charity devolving upon us as members of the New Church — going into all the world and preaching the Gospel to every creature.

Abington, Mass. JOSEPH PETTEE.

THE STATE OF THE EARLIEST MEN.

AND God said Let us make man in our image after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him. (GEN. i. 26, 27.)

And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. (GEN. ii. 7, 8.)

The nature of this paper is not in the form of a conclusion, but in the form of an inquiry for light and information.

In the beginning of the "Arcana," before Swedenborg commences to unfold the spiritual sense of the first chapter of GENESIS. He says of the Word of the Old Testament: "That all and every part of its contents, even to the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things." And in No. 6, where he begins to treat of the contents of Chapter I., he says: "The six days, or times, are so many successive states of the regeneration of man." Then we have the truth given us that these words in GENESIS relate to natural, spiritual, and celestial

things, and that there is a Divine order of growth and development in the arrangement of the passages as they succeed each other, which points out the formative periods through which an individual man passes as he journeys from the emptiness and darkness of an unregenerate life of selfishness to the regenerate state where he possesses a living soul and dwells eastward in Eden, and in a larger sense it points out the formation with the various stages of development within that formation of man, the human race, from its beginnings until it stood before the Lord as a man in the image and after the likeness of God, which received from Him a "living soul" capable of enjoying the delights of Eden. In still another sense it points out the re-formation and the re-generation of the human race from the emptiness and darkness of the pit into which it is fallen to the brightness of that New Jerusalem life which will be such that the measure of the Holy City itself will be the measure of a man — that is, of an angel.

The subject of the first development of the human race must ever be one of the deepest interest, because, laying aside the outward conditions of time and surrounding circumstances, history repeats itself; and this account of the formation of man is the model of infinite repetitions in all planes of life. In D. P. 241, it is said, "By Adam and his wife are not meant the first of all the men that were created in this world, but the men of the Most Ancient Church," and in the "Coronis" 23, it is said, "By Adam and all things predicated of him . . . are described the successive states of the Most Ancient Church." This is the internal sense of the first and second chapters, and it does not militate against the proposition that if the first twenty-six verses of the first chapter fail to describe the literal creation of the earth, they do describe the creation and development of the human race from the first beginnings of conscious life and thought to the time when there was intelligent communion with the Lord and voluntary response to His life. Indeed, according to the light of our doctrines, there was not a man in the true sense until Adam was formed, "for man is properly a man from good and truth in which he can internally regard the Divine, and become a

sensible recipient thereof" (A. C. 5302); and Adam as "the Most Ancient Church" means the class of people who first "internally regarded the Divine and became sensible recipients" of it. But before the state was reached where man internally regarded the Divine and was in the image and likeness of God, there was a long and indefinite period, during which there were generations of men in successive states of development, each state looking towards and preparing the way for the creation of Adam or the formation of a definite church on the earth; and any consideration of the existence of the Most Ancient Church which fails to note the various stages of preparation, is incomplete.

In "Coronis" 23, Swedenborg, referring to this first chapter of GENESIS, says "That to create heaven and earth means to collect together from among those who had died in the world and to found an angelic heaven, and by this to derive and produce a church on earth." This refers back to the first verse in the chapter, and obviously its meaning is not the creation of the church or Adam, but the creation of spiritual and natural planes of life which should serve as the basis or foundation for human feeling and thought in which men could live and be nourished and by and by allow the production of a church. Thus, at the very beginning, there must have been incipient forms of human life, in their tender embryotic stages, in which, perhaps, there was as yet no existing plane of conscious feeling and thought, because "the earth," which was the "proprium" of men created by the Lord to act as receptacles of life from Him, was as yet "without form and void, and darkness was upon the face of the deep." But when God said "Let there be light, and there was light," does not this indicate that stage of development of the natural planes of the mind in the human species when first men began to have dawnings of conscious thought, and the intellect in its crude and infantile way began to give light to men's minds? If this is so, then the succeeding stages of creation would represent the successive steps of development which followed, wherein the "proprium" or selfhood plane of man became fully formed so that the earth, which was man in his natural state, brought

forth consciously and abundantly grass and herb-yielding seed, and the fruit tree yielding fruit after his kind; "the moving creature that hath life and fowl that may fly above the earth, . . . cattle and creeping thing and beast of the earth after his kind . . . and God saw that it was good." From the light which a knowledge of correspondence gives us, we can readily see that the variety of vegetable productions which were created first represent the various kinds and degrees of natural intelligence which came to these primitive beings, and that the productions of the animal kingdom which followed were the springing into conscious existence in these same beings of the various natural affections which fed upon and received all their nourishment from the different kinds of intelligence spoken of as grass, herbs, and fruit trees, and which the Lord blessed with the command to be fruitful and multiply. When this stage of development had been reached, all the natural planes of affection and intelligence which would serve as the foundation or basis of human life, were formed, and the human species existed upon the earth — not yet as men in the living conscious image of God, but as images of what they were later on to be. How long as to time had been this process, of course we cannot tell, but each "day" marked a distinct period in the external history of man's creation. But as to the means the Lord used to bring about this completion of man's externals that they might be containant vessels in which the internals could be opened, and the human animal be made a living man, can be judged from the means He used in causing the church first to have definite existence. He collected together from among those who had died in the world, and by means of them He formed beginning planes of angelic life correspondent with their incipient planes of earthly life, and by means of these planes, which were constantly increased and perfected, He brought down a more full degree of His life to those on earth which constantly led them on toward the state where they could become living souls. That period arrived when He had in this manner succeeded in founding from those taken from the earth a true heavenly human form which could act as the in-

ternal of the church on earth. By this heavenly human form He derived and produced the church on the earth.

From the instant that the receptacles in the human animal were opened so that there were distinct thoughts and affections bearing a conscious relation to the Lord, from that instant a church existed and there were men on the earth; but while this was so, yet, that state of the church was not the perfect state we think of as attained by the celestial beings of the Most Ancient Church. It was only the infantile state of that church in its first weak beginnings, and before the church could reach its mid-day existence and thus the men of that age arrive at a mature development where all their powers of soul would be turned toward God and they experiencing the wise life of Eden, many additional periods of growth had to succeed each other.

The expression in GEN. i. 26: "And God said Let us make man in our image after our likeness," indicates the beginning or rise of this first development of true humanity. But after the internal planes of life were opened by the Lord, and men had come to this conscious relationship with Him, he drew their attention to the fact that before they could make actual the possibilities of wise Eden life opening before them and thus be in the true sense "living souls" receiving from Him the "breath of life," they must first "have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth," or, in other words, that the selfhood plane of their lives, which was the earth, and all things which had sprung into existence therein, represented by the grass, herbs, fowl of the air, fish of the sea, and beasts of the earth, must become subservient to that spiritual plane which the Lord had opened interiorly in the natural, and by virtue of which they were men now in the image of God, but not yet in His likeness. For them to have dominion over these living creatures of the animal kingdom, was for them to subdue and bring into order the affections and appetites and relations of natural life. This process was a process of spiritual labor going on in the rising church, and covering a long period.

Its beginning was when the spiritual plane of life was opened by the Lord's saying Let us make man in our image and "Let them have dominion," and its full accomplishment was not until in their spiritual progress they had arrived at that point where it is said, "So God created man in His own image" and blessed them with the perceptive knowledge, which was His voice as a dictum of life, that they were to "multiply and replenish the earth and subdue it . . . and have dominion over every living thing that moveth upon the earth." Before this state had been reached, whatever the Lord had created He had called "good" and it was "good," because it leaned forward toward the state where it "could internally regard the Divine and become a sensible recipient thereof," which should indicate man in actual existence. But after man actually existed — which was after the things of the proprium had been subdued and set in order and men had become "spiritual interiorly in the natural, thus spiritual natural men" (CORONIS 25) — then the Lord pronounced His work "very good," and the sixth day of labor was immediately followed by the seventh day of rest, which was the opening of the celestial plane with those men, and their beginning to enter into the full life of the Eden state.

The Lord's law of creation is ever the same. If He took "from among" those who had died on the earth to found an angelic heaven, and by this to derive and produce a church on the earth, then, in the formation of the actual church in the world He must also have taken "from among" those who were living at the time upon the earth, and of course such were taken as were capable of receiving an opening of their interiors. But as these in number were few as compared with the whole number of men in the world, what became of that large remainder which did not enter into the state of manhood? Did they presently, in a few generations, become extinct, or did they live on and form a distinct class of men? Do the writings in any place speak of those who were left, for those who were created into the image of God were taken "from among" those who were wholly natural and those others who followed on to become likenesses of Him by having

the celestial plane of life opened in receiving the breath of life from God and becoming living souls, were taken "from among" that class which had come into the image of the Lord? (S. D. 3390).

The seventh verse of chapter two is very full in its signification: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." That is: The creative force of the Proceeding Divine, as it operated in men through the heaven which had been formed, and through the two higher planes which had been opened interiorly in the natural, made the whole plane of conscious natural life, "man," from the lowest sensual principles which served as a foundation, and which are represented by the term "dust" to the interiors of the natural which were the most closely adjoined and sensitively responsive to the spiritual opened within the natural. And what intensifies this act of the Lord is that He took these sensual principles which pertained to the corporeal affections of men, and by causing men to subdue them, have dominion over them and set them in order, He thereby "formed man," or built them into the true human form, which could act consciously as containant vessels of His life by coming into the living perception that they existed from Him. This is represented by the whole of the seventh verse; and in the eighth verse, after man had in this manner become a living soul, the garden was planted eastward in Eden, and gradually man journeyed toward the east by maturing in this living experience of life from the Lord until he was placed in Eden.

This concludes the paper; and while, as indicating the evolution and spiritual unfoldment of the human race in its period of pristine excellence, it all seems to me harmonious and in agreement with the philosophy of the Revelations given through the New Church, and made plainly apparent by the laws of correspondence; yet, I have intended to give no part as a final conclusion confirmed in my own mind, but rather to present the whole for distinct light and information.

Fall River, Mass. GEORGE S. WHEELER.

DEGREES IN THE MIND, IN HEAVEN, AND IN THE CHURCH.

It is known that among the students of Swedenborg there exists some difference of opinion as to where and what the New Church, signified by the New Jerusalem, is. Possibly a careful consideration of what the Writings teach concerning degrees in the heavens and in the church, may help to settle this question and lead to a final agreement on the subject.

We are taught that man is a microcosm — a miniature world, both natural and spiritual; that his interiors are from creation in the image of heaven, and that he becomes such an image by regeneration. We are further taught in the Writings, that, in the mind of every man, there is a trinal distinction, or three distinct degrees of life in vital union from creation; and that there is a similar trinal distinction in the whole angelic heaven, in each separate heaven, and in every angel. And as the church on earth is one with the church in heaven, there must needs be the same trinal distinction in the church and in each individual that there is in heaven.

It is, we think, from overlooking this plain teaching which is many times repeated in the Writings, that much of the difference among brethren as to the nature and whereabout of the New Church has arisen. Some think and speak of a very small portion of this Church as if it were the whole, apparently forgetting or overlooking the clearly revealed truth, that there must exist in the New Church on earth the same degrees as in the New Heaven whence it comes down, and with which we are told it makes one. It is said that "a church is first established by the Lord in the heavens, and afterwards through the heavens on the earth" (A. R. 816); and that "the church on earth is formed through heaven by the Lord, that they may act as one and be consociated" (*Ibid* 879). Now, if there be a trine in the New Heaven of angels, there must be a similar trine in the New Church which descends from it, else the two could not "act as one and be consoci-

ated." And we are left in no doubt on this point. For in Swedenborg's exposition of the chapter that treats of the New Heaven, we find the following in the very first paragraph :

> These ancient heavens are above the Christian heaven, for the heavens are like expanses one above another. It is the same with each particular heaven ; for each heaven by itself is distinguished into three heavens, an inmost or third, a middle or second, and a lowest or first. And so it is with this New Heaven. I have seen them and conversed with them." (A. R. 876.)

Now, this "middle" and "lowest," we must remember, are as certainly portions of the New Heaven, and as necessary to its integrity, as "the inmost or third." And that the New Church on earth is distinguished into three degrees like the New Heaven of angels, is taught in the following unequivocal language :

> The Lord's church is, like heaven, distinguished into three degrees. In the lowest degree are they who are in its externals ; in the second degree are they who are in its internals, and in the third degree they who are in its inmost principles. . . .
>
> Such as the Lord overcomes, that is, convinces by the Word, are with Him in heaven ; some in the lowest heaven, some in the second, and some in the third — every one according to reception. (A. R. 744.)

And what are we taught as to the states of those who constitute the three divisions respectively of the New Heaven and the New Church ? If the Writings furnish a sufficiently explicit answer to this inquiry, the question as to the whereabout of the New Church, or of whom it is constituted, would seem to be conclusively settled. Let us see, then, what answer they give.

Turn, then, to Swedenborg's exposition of the seventh chapter of the Apocalypse. The first part of this chapter gives the number that were sealed out of the twelve tribes ; and these tribes, we are told, "signify those who are in genuine goods and truths." (A. E. 452.) They, therefore, belong to or constitute "the Lord's internal church." (A. R. 363.) Accordingly, "by the twelve thousand sealed out of

each tribe, are meant all of the New Christian Heaven and the New Church who will be in truths of doctrine derived from the good of love through the Word from the Lord." (*Ibid* 348.)

But this "internal church" must have an external also; and the external is as truly a part of the church, and as indispensable to its completeness, as the skin is a part of the human body and necessary to its completeness. Accordingly the Writings teach:

There are some who are in the internal of the church, and others who are in its external. The former are few, but the latter are numerous. Nevertheless, where the internal church is there must be an external also, for the internal church cannot be separated from its external. (A. C. 6587.)

And who are this "numerous" class that constitute the external of the New Church, and where are they? The Writings leave us in no doubt on this point. They are none of them persons who have received and lived the genuine truths revealed through Swedenborg, and whom some suppose to be the only persons belonging to the New Jerusalem. This is plain from the following:

The men of the internal church are they who have qualified their good by interior truths, such as are those of the internal sense of the Word; but the men of the external church are they who have qualified their good by exterior truths, such as are those of the literal sense of the Word. (A. C. 7840.)

And not less pertinent, and even more explicit and conclusive, is Swedenborg's explanation of the meaning of that "great multitude" whom the seer of Patmos beheld in vision after he had heard the number sealed from each of the tribes. That great multitude, he tells us,

Signifies all the rest who are not among the above recited [*i. e.* the 144,000] and yet *are in the Lord's New Heaven and New Church*, being those who compose the lowest heaven and the external church, whose quality no one knows but the Lord alone. . . . They who are meant by the twelve tribes of Israel are such as constitute the Lord's internal church; but they who are now mentioned are

such as constitute the external church, and cohere as one with the above recited, or as the body with the head. (A. R. 363.)

And we are told that in this class who constitute an essential as well as the largest part of the Lord's Church on earth, are included "all who are in the good of life according to the doctrinal tenets of their religion," which *they believe* to be "truths and goods" although they are *not* such; also, "all who are in falsities from ignorance and from various religions," but who nevertheless "live well according to their religious dogmas." From which we learn that people may be in falsities from ignorance or from wrong instruction, and yet be "in the good of life," as is the case with multitudes in the various Christian denominations at the present day. And we are further taught that this class of persons are "in the Lord's New Church," and are "numerous"—far more numerous than those who constitute the internal of this Church; but precisely who they are is something that is not given us to know, since their character or inward quality is perceived and known "*to no one but the Lord alone.*" From which it appears plain that the New Church of which Swedenborg writes, is not a visible body of people in the sense in which visibility is commonly understood.

What we have here said and shown ought, we think, to be sufficient to prove that it is a mistake which some make, who hold that none are of the New Church but those whose minds are open to the third or highest degree. But it may be useful to add something more from the Writings bearing directly on this point. Assuming this idea to be correct, it would place Swedenborg in palpable conflict with himself; for it would make the New Church a church of one degree only, which is contrary to the plain teaching of passages already quoted (A. R. 744, 876). In one of these passages it is said that the New Heaven from which the New Church on earth descends and with which it forms one, consists of three degrees; and in the other that "the Lord's church is, like heaven, distinguished into three degrees." And we are told what class of persons those of the middle and lowest degrees consist of—certainly not of such as have their minds opened

to the third or celestial degree. They are persons in quite an external state.

And as there are three discrete degrees in heaven and in the church, so in the mind of every man there are three similar degrees "existing from his birth potentially, and actually when opened." And we are told how these degrees are opened.

> The inmost degree of man's life is for the inmost heaven; the middle degree for the middle heaven; and the ultimate [or lowest] for the lowest heaven. . . . These degrees of life appertaining to man are opened successively. The first [or lowest] degree is opened by a life according to what is equitable and just; the second degree by a life according to the truths of faith derived from the Word, and according to the goods of charity toward the neighbor; and the third degree according to the good of love to the Lord and mutual love. (A. C. 9594; also D. L. W. 237.)

We are further told that every man after death enters the heaven corresponding to the "degree of life that was opened within him in the world; he in whom the spiritual degree was opened enters into the spiritual [heaven], and he in whom the celestial degree was opened enters into the celestial." (D. L. W. 238.) And it appears from the Writings that there were some in the old or former Christian Church whose minds were opened to the third or celestial degree. For the new Christian heaven, it is said, was composed of "all those who, from the first formation of the Christian Church, worshipped the Lord and lived according to His Commandments in the Word; . . . likewise all the infants of Christians." (A. R. 876.) And in the same paragraph we are told that this heaven, with which the New Church on earth is in consociation, consists of three, an inmost, a middle, and a lowest; which shows that *some* of the former church had their minds opened to the third or inmost degree; also that in the New Church which makes one with this new heaven, are not a few whose minds are opened only to the second or first degree. And that *all* who belong to the New Church will not have their minds opened to the third or celestial degree, is plainly taught in A. R. 362, where it is said that "in the Lord's new heaven and New Church there will be only such as are celestial and

spiritual" — those in the natural degree being either celestial-natural or spiritual-natural.

They who are in the lowest heaven are either spiritual-natural or celestial-natural. The spiritual-natural who are in that heaven belong to the Lord's spiritual kingdom and the celestial-natural belong to the celestial kingdom. Therefore the spiritual-natural communicate with the second heaven where all are spiritual, but the celestial-natural communicate with the third heaven where all are celestial. (A. E. 449.)

The reader will not fail to notice that the several extracts here made from the Writings are in perfect harmony with each other, and give one and the same testimony in regard to the nature, extent, and whereabout of the new Christian Church. While their teaching does not in the least conflict with the idea of the need and use of a new and separate church organization, it does, we think, prove conclusively that the real New Jerusalem is much wider than any such organization with which it is often confounded. A due consideration of the passages we have quoted, can hardly fail, we think, to produce complete unanimity on the subject here treated among receivers of the heavenly doctrines.

Germantown, Pa. B. F. Barrett.

True reverence for God includes both fear and love — fear, to keep Him in our eye; love, to enthrone Him in the heart; fear, to avoid what may offend; love, to yield a prompt and willing service; fear, to regard God as a witness and judge; love, to cleave to Him as a friend and father; fear, to render us watchful and circumspect; love, to make us active and resolute; love, to keep fear from being servile or distrustful; fear, to keep love from being forward or secure; and both springing from one root, a living faith in the infinite and ever-living God.— *Cope.*

REV. JOHN WESTALL.

THE removal to the higher life of this well-known and much respected brother took place on the twenty-sixth of March, at his residence in Fall River. He had long been connected with the New Church, having united with the Bridgewater Society, which was then the nearest one to his home, in 1839. When we first came to know New-Church people, he was conspicuous at once by reason of his grace in public speech, his unusually perfect combination of ministerial and secular qualities, and his energy in all measures of public reform. Moreover his Society at Fall River always made reports which indicated progress — very slow, but very steady progress. It was only after many years that its tasteful church was built, and Mr. Westall was ordained as its first pastor. This was in 1877, and he immediately entered upon thorough service which seemed to be in excess of his strength, for he became afflicted in a few years with a kind of paralysis which gradually increased till he was obliged to desist from preaching. He continued, however, to attend to parish duties, but generously assisted to employ a younger man to fill the pulpit. During his whole sickness his mind retained its full strength and his company was much enjoyed by all who were about him.

A journey which he and his wife made to the Holy Land was a great delight to him, and upon his return he gave many valuable lectures upon the Bible lands.

Of late years his contributions to our pages have been mainly poetical, but a glance at the volumes of the old series will show a number of valuable articles, including one on the duty of a citizen to his country which showed his intense patriotism at a time when many hearts were oppressed with fear as to the issue of the war.

The funeral occurred in the church, March 29, and was conducted by Rev. G. S. Wheeler now in charge at Fall River, by Rev. H. C. Hay, who was formerly there, by Pres-

ident John Worcester, of the Theological School with which Mr. Westall had been connected both as a pupil and lecturer, and by Rev. W. W. Adams, of Fall River, who as a brother pastor, spoke of Mr. Westall's public services to the city. Mr. Worcester said:

In a spirit of tender rejoicing we meet today to pay the last duty of respect to a friend whom we all have loved; to recall the beauty of his character, and to dwell for a moment upon the nature of the happy change in life which has come to him.

A long life he has lived in this community, always interested and for many years useful in everything relating to its welfare. Many of you will recall his efficient labors for the town in bygone days; his inspiring patriotism, and his intelligent zeal for the education of the children. One who has known his work better than I will presently speak of it to you. I will only say in regard to it that he was a man of gentle spirit, yet with no small measure of generous fire when his sympathies were stirred in behalf of the liberties and the rights of man. He was a truly humble and religious man, and though he was entirely convinced of the truth of the religious teachings which he himself adopted, his eyes and his heart were always open to whatever seemed true and helpful in the religions of the world.

He was innocent and thoroughly kind-hearted, and therefore was never willing to impute intentional wrong to others, but ready always to put a charitable interpretation upon whatever seemed wrong, and to look with encouraging hopefulness to the future. In the general meetings of the church which he attended constantly for many years, his voice was ever the voice of the peacemaker, and its kindly accents and loving enthusiasm have been greatly missed during the years of his declining strength.

He loved children and everything that was childlike and pure and beautiful. Every flower in the field, and every bright cloud in the sky, told him some lesson of virtue or wisdom which he delighted to interpret in language of simple poetry to children's hearts.

One would hardly think that he needed the discipline of these long years of increasing helplessness, to insure a childlike fitness for the kingdom of heaven; and surely no one who had not attained a large measure of this docility and trustfulness of childhood, would have borne it so patiently and so sweetly.

And now, whatever of ripening and perfecting such discipline would do for him was done.

The gentle sleep of death fell upon him and He who is the resurrection and the life, awakes him in the spiritual world.

It is not a strange world to him, only strangely real and familiar and living. He has thought much about it, and intelligently. If he should reflect even in the sleep of death, he would recognize the heavenly presence of angels who come to all, as they came and sat at the head and feet where the body of the Lord was laid. He will recognize the kind welcome of the angels of the resurrection, who so lovingly desire to receive new comers into heaven. He will see the sun of heaven and feel that its sunshine is the love of the Lord. He will see, with the eyes of a child the world of life and beauty verified by that sun immeasurably surpassing the life and beauty of the spring time in the natural world.

He will meet the friends who have gone before, who with glad welcome will tell him of their own changes, and introduce him to the things they enjoy. Especially will they encourage his reviving vigor with the hope of happy usefulness. For in the spiritual world there are many thousands arriving every day, children and heathen and ignorant, as well as the mature and comparatively intelligent, needing instruction and protection and every care. And those who have been instructed have opportunities and advantages for instructing.

There are kind services also to be rendered to friends upon the earth — not by appearing to them and openly instructing them, but by loving them and remembering their weaknesses, and their need of light; strengthening them with friendly love and sharing with them the light of their heavenly world. Not death, but returning life it is to him to leave the natural body with its infirmities and in the spiritual body, which never grows old, rise in the spiritual world. He enters upon no eternal sleep unconscious of all in heaven and earth; but from a short, fresh sleep he awakes as fresh as a child in the morning to the endless day in the Heavenly Father's house. So we are taught in the New Church, and so he was wont to think, as he told us in the beautiful words of a few years ago, which have in them something of his longing for the fresher life, and which I will read as a message from him.

The following poem written by Mr. Westall was read:

THE TRANSITION.

I shall be satisfied when I awake in thy likeness. (PSALM xvii. 15.)

When daylight fades and night returns,
  Bringing to weary hearts repose,
How sweet to lay the head at rest,
  And the tired eyelids close;
Cast off the garments of the day,
And let the earth-stains fade away,
And wake refreshed with quiet sleep,
When morning's light breaks o'er the deep.

So let it be when death is near,
  Bringing to weary hearts release;
How sweet to lay the head at rest,
  When angels whisper "Peace";
Cast off the garments of the clay,
And let the earth-stains fade away;
And wake refreshed from that last sleep,
Like childhood from its slumbers deep!

We fear not what tomorrow brings;
  Its prophecy today is spoken;
And life begins, when morning dawns,
  With current still unbroken.
The thoughts, the hopes of yesterday,
Renew their flight again today;
Like birds that seek the North in spring,
Resting to rise with strengthened wing.

Thus faith's tomorrow, heaven, will be
  The flower whose bud was folded here,
The gradual opening of the day,
  The rounding of the sphere.
By fine gradations journeying on,
From light to light, from zone to zone,
We, as the future opens wide,
New prospects greet on every side.

And day by day, from state to state,
  By gentlest growth the soul will rise;
No sudden shock will mar the peace
  And splendor of the skies.
As childhood into manhood rose,
The angel from the human grows;
And all that love has planted here
Ripens to perfect beauty there.

O, Thou who art the Light of Life!
O, Saviour! Comforter Divine!
Whose promises to child-like hearts
Like stars eternal shine;
Thy likeness there shall satisfy,
And crown with immortality,
That living Faith which brings from Thee
The foregleams of eternity.

Dr. Adams made an impressive address, saying, among other affectionate words:

I am sure that we shall all agree with Dr. Worcester that the weary child of the Heavenly Father has gone home. Our Christian father and brother, the saintly man, the honest, good, and true citizen, is apprehending and participating in the glory beyond.

He needs no praise from us. We would be unworthy of ourselves, however, did we not speak them as we speak of him.

The element in which he lived most of all, and to which he devoted his best energies, was the element of culture, the uplift of humanity, and to education in the largest and best sense of the word. Everything pertaining to such movements interested him.

He worked with every good organization. I don't know the good cause he did not sympathize with, or the good work going on in the community or in any part of the world but what he knew something about it. Nothing escaped his Christian love and life, and he could say with the old Roman, "I myself am a man, and I count nothing human foreign to myself."

Blessed the family and the church whose sainted head leaves behind such a sainted and holy memory — whose life generates life and enlarges hope. Blessed the community that has had such a citizen. If we had more such citizens, if we could say that we had many of them, we should have no occasion to repeat the words of the Lord's Prayer, "Thy kingdom come and Thy will be done on earth as it is in heaven," as if the words were respecting a far-off consummation. The kingdom would be here, not as a dream but as a fact.

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

VI.

FAITH.

JAN. 24, 1870.

I FIND I do not differ at all from ———, especially in his anticipatory judgment of F. W. Newman's pamphlet, except that I see the pamphlet is well meant, and that I believe that all honest, decent canvassing and ventilation of the subject is beneficial. But F. W. Newman merely provokes me to supplements, completions, corrections, rejoinders; and I thank him especially for having, in exhibiting his own temperament so completely pointed out, by an example, that all temperaments require to be represented at the board of this question, and presided over by a faith and a love and a wisdom from God above temperament.

Today I send you (not yet published) a brave pamphlet by my brother, written for the good end of getting the father of the Welsh Fasting Girl a fair trial for manslaughter. I take deep interest in this matter, because it is a new practical beginning of the great contest between faith and the science that shines from it, and science with the black ejection of conceit wherewith it would annihilate faith. And it is taking place on the peculiarly English ground of law. Pray study it.

FREEDOM.

FEB. 4, 1870.

This week I count that I am not writing you at all, save in the spirit; for I am in a little vortex of writing of another kind. I stepped into the stream of the rapids of the subject, thinking to land in end and silence soon, and got carried on, and now I am whirling and struggling, and see the curls on the forehead of the falls. And I am so unused to the effort that in such weather it tries me; but God means it, so I go on.

My subject is "Medical Freedom," but it has got to be "Freedom" in its own greater spheres. Something of the kind is wanted now, for I fancy that I discern that this household parliament may get to be very house-proud, and to make big houses bigger, and more onerous and scornful, if a little earthquaking of that other

thing of which all houses are built, even personal extensive manhood and womanhood, does not send thoughts upwards to the new God of politics, even our Lord, and warn by fear that tenures are ultimately on humane grounds.

GODWEALTH.

FEB. 17, 1870.

Your letter and the prayer in it, this week, have done me much good in my writing, in the current of which I am still borne along, and so vehemently that I have not more than five minutes in which to greet you.

I am getting through, and the thing begins to take the shape, quite unexpectedly of a sequel to my little *Social Health;* and I think of calling it, if it is born, *The Commonwealth and the Godwealth.*

POLITICS.

FEB. 19, 1870.

The Gladstone government is great in professional statesmen and professional law-givers; not Gospel-givers, for they cannot be professional. Gladstone's Bill may stop agrarian outrage in Ireland, and postpone the real land question. His Irish Church Bill may stop freedom of religion in England, and Foster's Education Bill may stop universal suffrage. The bills are all good as well meant class legislation. Essentially, however, they are all against the vast outlying masses, and freshly establish and endow them as paupers and serfs. All law that does not spring from the whole spontaneous nation, conserves parties and contractors, and leaves out the people. All law that does spring from the universal basis, cares for that basis first, and builds securely upwards.

I could not see that Mr. Gladstone had any greater cure for the pig-styes in which the Irish dwell than that the tenants might, if they please, build fresh pig-styes on their lands.

Did you read it so?

Would it not have been more germane if they had been forbidden to build human pig-styes?

EVENTS.

FEB. 26, 1870.

I am just recovering my usual level, and am at work again on this growing utterance of mine. 1870 appears to have opened my

quill at the influx end, and for weaker or stronger, for richer or poorer, I am obliged to let the fluid lines run on.

The Sunday lecture people (Huxley's Church) have written to ask me to speak for them before Easter; but I have too much writing in prospect. Yet I hope to be with them some day.

Is not the world crowded with great incidents, if not great agents? That Mordaunt case in which law and medicine and parchment marriage are on their trials, where the poor lunatic lady is not on her trial. Is it not so that the judges now are always in the dock, and the new conscience occupies the jury-box and the bench?

WRITING.

FEB. 28, 1870.

I would willingly, delightedly, show you my manuscript, but such manuscript I must keep by me, as it is always undergoing infilling and obliteration till it is printed off. My contribution will be a small thing; yet I think of asking the Boston publisher to receive early sheets of it, and to publish it in my interest if he will.

LOVE.

MARCH 4, 1870.

Your letter is one of the very best, because one of the most loving statements of Swedenborg's thought (I won't spoil it by saying doctrine) that I have seen. He is not guilty of the simplism of thinking that woman is Love without wisdom, and man Logic (you can't write wisdom then) without love. Of one thing he is guilty, of having written in the eighteenth instead of in the nineteenth century. A like fault which Swift found in Homer, in his "total ignorance of the doctrine and discipline of the Church of England." Nevertheless, Swedenborg has vindicated much, and sovereignly two things: 1. That conjugial love is fundamental in the Human soul. 2. That with its forms, male and female, it is never-dying, and that in God Almighty it exists Divinely. Who else but good old Swedenborg professes to bring this from the heaven of heavens, and from above heaven.

Fight not, then, with Swedenborg, any more than you would with Plato, but get what good you can of him, and leave the rest as the unburied body of his century. Or if you will, fight in your loving way, for it is a very profitable exercise for us both to try the muscles of kindly thought in such a wholesome universal

arena, where the very sand we base upon is all made of clean and kind intentions.

NEW BOOK.

MARCH 16, 1870.

Life has been passing for me with strange velocity of late; private work has absorbed me, and this vein of writing with all that it involves is a tyrannous thing.

I am just, today, taking to the printer my first essay, "A Free State and Free Medicine." I shall be glad to have it out of hand. The writing of these things has so broken the surface of my thought that I find a new world uncovered, and if it please God to employ me about it, I do not know what will come of it. Moreover, the marches of Time reveal that public men are acting on grounds which they themselves do not see, because they dare not with their old eyes recognize the huge and awful scenery through which humanity is now really passing — Niagaras of influx brought down upon beseeching Alps of need. The Gladstones and Fosters are filling their travelling mugs out of these fearful waters, and see no more than the piece into which the pot is dipped. The nation ought to know that their vision is but according to their stomachs, and may be dangerous on these paths of the swift devouring future.

WOMAN.

MARCH 21, 1870.

Indeed I am with you in spirit in all your walks on the troubled and muddy waters of the public life of this country; and I feel and see that all the air is getting clearer, and that the superficial devil will be cleaned away from before the footsteps of these very years.

God works by permitting evils to appear, and then the good senses multiply against them, and cure of old ills, and of the new wounds of the contest begins.

These accursed C. D. Acts are a blessing seen from the future. They are the answer of the abyss to the new woman just born, who will fight with them and destroy them. She could not have pierced into the social hell to subdue it with her heart, unless it had opened itself to make war upon her very vitals. But now she is coming into shining array, and necessity and impossibility and drunkenness and murderous war, old State and old church — all of

them the reasons and creatures of tyrannous lust — will have to stand up in rank and file right before her. Every new hell that sends forth its legions, and confuses governments with its vapors, is but a new realm which womanhood will irradiate first with deadly, and then with living light, until the dark places of the earth are no more full of cruelty.

Therefore we fight and never wail, for all things in the world are better than they ever were ; but some whose doom has come, show their ugliness as they come up for the Divine condemnation. They were always as ugly, but God did not smite them with his revealing, maddening ray, till now.

MAN AND WOMAN.

APRIL 1, 1870.

You are pugnacious about Swedenborg, but he is too fine tempered an old fellow to mind it. You read him too much as an application, whereas he is a theory, and a mere mine of principles. It does not strike me as a hardship for anybody that all the love comes from the woman, and that the men are perpetually wanting it, and would die of their own cold without it. Always providing that there is plenty of it on supply, and that those who have once enjoyed it, crave it forever.

Nor as a baseness that women are loves, and men wisdoms; because love is the wisest of things, and wisdom the most loving. And the two in one are the very infinite joy of the All in All.

Women don't lose by that, do they?

And who has shown for parish schools ultimately, that love is immortal, tangible love, but Swedenborg?

Ponder these loving things.

LORD, I had chosen another lot,
But then I had not chosen well;
Thy choice and only Thine is good;
No different lot, search heaven and hell,
Had blessed me, fully understood;
None other which Thou ordered not.

— *Christina G. Rossetti.*

THE PHILOSOPHY OF SWEDENBORG.

IV.

SPACE AND TIME.

As space and time are necessary conceptions of the human mind, and as their appearances necessarily condition all the thinking of the angels, it will be useful to consider the general views concerning them as contrasted with the teachings of revelation.

In physical science, as in the various systems of natural realism, they are looked upon as absolute realities, and at times even as agents; whilst in the various systems of idealism there is no interpretation of their appearances as mental forms. In metaphysics, the ground upon which their absoluteness is denied lies in the self-contradictions into which this notion leads us. Sir Isaac Newton, however, held that God by existing constitutes time and space, He being infinite and eternal. This view, that space and time are absolutely real, need only at present occupy our attention; for the idealistic view that their existence is merely phenomenal, or subjective, is one of simple negation when no meaning is attached to their appearance. In New-Church philosophy their phenomenal existence is affirmative in its character by proving them to be representative of mental states.

The general view concerning space is that it is "an infinite vessel in which all things are contained." But is this vessel something or nothing? If something, we have a self-subsistent infinite substance, whose existence is more manifest to the senses than God Himself. By the theist it is spoken of as an attribute or property of God, whilst the atheist maintains that it is negative of His existence, for one infinite is necessarily exclusive of any other. And if space be nothing, then why do the physicists speak of the properties of space? for we cannot attribute properties to nothing. This is no verbal quibbling, for prominent physicists speak of space as absolute, and, indeed, as an agent. It has even been sug-

gested that, in order to explain certain physical phenomena, a fourth dimension of inherent curvature be attributed to it — either as a whole, or with variation in different regions — sufficient to produce alteration in the forms of matter existing within it. This property of a fourth dimension has been made the subject of elaborate mathematical analysis. Helmholtz suggests that if we can discover no bend in space, it might be on account of the insufficiency of our parallactic range, and that if we had a greater base-line than the diameter of the earth's orbit, the curvature might be detected. Prof. P. G. Tait says that:

> It is possible that in the rapid march of the solar system through space, we may be gradually passing to regions in which space has not precisely the same properties as we find here — where it may have something in three dimensions analogous to curvature in two dimensions — something, in fact, which will necessarily imply a fourth dimension change of form in portions of matter in order that they may adapt themselves to their new locality. (*On Some Recent Advances in Physical Science*, p. 5.)

We might also note that Prof. Zoellner has advanced this notion of a fourth dimension as furnishing a supposed explanation of certain spiritistic phenomena.

Space, however, only exists as a necessary condition under which thought and sense perception are possible, and as a consequence straight lines, and lines of all degrees of curvature are possible in subjective consideration, or objective cognition. Considered in itself, we can no more say that space is homaloidal (or flat) than that it is curved, although we undoubtedly speak of its tri-dimensional character of length, breadth, and depth, for this presents itself to every mind under all forms.

But it is worthy of remarking how the mind shrinks back from the doctrine of an infinite space, so that any escape from it is welcome. A finite space is indeed as inconceivable as an infinite; but still there is a self-contained, pseudo-definiteness about the notion of a space finited by curvature, in such a manner that if we from any point, in any direction, could

go forward in what would be to us a straight line, far enough into its immeasurable depths we would return to the point from whence we started, which appears to give some relief from the idea of an everlasting travel onward with no end to every road. Hence Prof. W. K. Clifford, who could calmly contemplate his belief in a God and a hereafter pass away as something which now mainly exist in the "sickly dreams of hysterical women and half-starved men," still said, in referring to this idea of a curved finite space, "I do not mind confessing that I personally have often found relief from the dreary infinities of homaloidal space in the consoling hope that, after all, this other may be the true state of things."

But there is no erroneous notion which is not either the mutilated portion of a truth, or a truth in perversion; and this idea of a curved space is no exception. In the first place, it should be noted that God alone is infinite and therefore space is not infinite, but finite. It is also a fact, not heretofore noted, that the atmospheres or ethers which pervade space are possessed to a great extent of a character of essential curvature; and this can be made evident from Swedenborg's revelations concerning creation. From them it can be shown that as the worlds are globular, so are the areas of equal pressure and density in the various atmospheres and ethers which enclose them, and which by their circumpressure produced them at the "first creation." Indeed the pressure and density of the aerial atmosphere, according to the altitude at which observations have been taken are well known, and here sensible experience within its own range corroborates revelation. In forthcoming articles we will note the immense importance to physical science of a faithful acceptance of postulates involved in the general truths revealed through Swedenborg.

Time, no less than space, has been and is now looked upon as an absolute reality. J. Clerk Maxwell remarks that "Absolute, true, and mathematical time is conceived by Newton as flowing at a constant rate, unaffected by the speed or slowness of the motions of material things. It is also called duration." This conception is noted by Maxwell as something not

to be questioned, even as the essential relativity of all our knowledge of time and place is not to be questioned. Absolute time is conceived as an equable, flowing stream, all portions of which are similar, but no two the same; and "absolute space is conceived as remaining always similar to itself and immovable. The arrangement of the parts of space can no more be altered than the order of the portions of time. To conceive them to move from their places is to conceive a place to move away from itself." (*Matter and Motion*, p. 29, Am. Ed.)

Man's whole being, with all his hopes and fears is wrapped up in the appearance of time; but time itself is laden with mystery. "That great mystery of time," says Carlyle, "were there no other; the illimitable, silent, never-resting thing called time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations which are and then are not; this is forever very literally a miracle; a thing to strike us dumb — for we have no word to speak about it." Here we have an expression of that "amazement" which Plato said "is the lot of the philosopher, for philosophy begins in wonder." But hopeless wonder cannot satisfy the philosophic mind. Time is not an agent. Is time flowing onward to a future which it never reaches, nor ever can reach, and would still keep flowing on even were there no successive changes? Or is the flow the other way — backwards — bringing the future to us, causing it to be the present, and at length bearing its periods into the past? Or is it ever-resting, and only things which are in time those which move and change? We have then change, motion, and succession in that which is motionless, and yet whose periods we measure! Or is there actually no time; and the past, present, and future an ever-present to "Him Who is, and Who was, and Who is to come?" As Carlyle says again:

> Believe what thou findest written in the sanctuaries of man's soul, even as all thinkers, in all ages, have devoutly read it there; that time and space are not God, but creations of God; that with God as it is a universal HERE, so it is it an everlasting NOW. . . .

Know of a truth that only the time-shadows have perished or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, is even now and forever.

If this be correctly stated, then every event lying as yet in what we call the future exists in the Now of God but has not come to finite recognition yet. Every child as yet unborn really exists now, and all who will become devils in hell are in God's sight there now — there being no future with Him; but wherein, therefore, is the freedom of any to cooperate in the work of their salvation? We cannot alter what is in God's sight now, whether we say there is, or is not, a future to Him. And strive as we may, we cannot, if we would, evade the truth of Divine foresight by saying that there can be no before or after to the One who is free from the conditions of time; for His prescience of the minutest thoughts, acts, and conditions of every individual to all eternity is a fact, as the writings testify. (A. C. 384 *et al.*) This subject of the reconciliation of Divine foresight with human freedom will engage our attention further on.

We have in our present paper alluded to the treatment of time and space as absolute realities by physical science. To consider them such is erroneous, and yet practically all that is given in sensible experience we must treat as if they possessed actual self-existence — even as we act as if we had life or power in ourselves. But we see that the great mistake of science lies in the making the necessary "as if" of practice, the actual reality of fact. The recognition of the truth that phenomena are only representative of underlying spiritual realities upheld by Divine agency, brings into harmony thought in the understanding with action by the will. The apparent absoluteness of time and space are then seen to be simply the result to the finite mind of their correspondence to the eternity and infinity of the true absolute from whom they were derived.

The thought that space might after all be finite, brought a feeling of relief to the mind of Clifford. Carlyle stands speechless in presence of the "mystery of time." Swedenborg remarks:

It is related of a certain philosopher amongst the ancients, that he cast himself into the sea, because he could not see, in the light of his mind, or comprehend the eternity of the world; what would he have done, if he had desired to comprehend the infinity of God? (T. C. R. 28.)

Of himself, he says, that his contemplations concerning "what God was from eternity, etc.," would have driven him delirious had not the Lord elevated him into a sphere of interior light which caused those ideas which are derived from such things as are of time and space to disappear. His contemporary, Kant, who held that space and time are mere forms of the sensibility, and who was told that the Swedish philosopher had forestalled him, remarks:

Unconditioned necessity, which as the ultimate support and stay of all existing things, is an indispensible requirement of the mind, is an abyss on the verge of which human reason trembles in dismay. Even the idea of eternity, terrible and sublime as it is, as depicted by Haller, does not produce upon the mental vision such a feeling of awe and terror; for although it measures the duration of things, it does not support them. We cannot bear, nor can we rid ourselves of the thought, that a Being which we regard as the greatest of all possible existences, should say to himself: "I am from eternity to eternity; beside me there is nothing, except which exists by my will; but whence then am I?" Here all sinks away from under us; and the greatest, as the smallest, perfection, hovers without stay or footing in presence of the speculative reason, which finds it as easy to part with the one as the other. (*Critique of Pure Reason*, pp. 376–377. Meiklejohn's Trans.)

Thus for the foot of false speculation there is no resting-place in creation. Clifford himself notes that, "It has even been maintained that if our space has curvature, it must be contained in a space of more dimensions and no curvature."

On the border of the spiritual world appear two statues in a monstrous human form, with their months wide open, and their jaws dilated, by which those seem to themselves to be devoured, who think vain and foolish things concerning God from eternity. (T. C. R. 31.)

If we consider that, after death, mental conditions are fantastically pictured as if externally actual, or otherwise, that they take on from the surrounding substances a concrete objective embodiment by the action upon them of the emanating sphere of the spirit; such a relation of Swedenborg will be rendered rationally comprehensible. Revelation alone can bring the light which will cause these torturing mists from the cloud-land of falsity to vanish.

Of the futility of ontological speculation all thinking men are aware, and as a consequence we find it generally maintained that the day of metaphysic is past, and that natural science, or what deals exclusively with the knowable, has come to permanently take its place. We find, however, that many by whom this is affirmed, exercise their "scientific imagination," and from it as "authoritative," assert the existence of "definite atoms or molecules" as the physical substratum of the universe, an assertion which by others is denied. (*See Prof. Tyndall's Liverpool Address.*) But the phenomenal world cannot explain its own existence — and this is admitted — only it is held that the utmost reach of the scientific cognition of nature is in the explication of all phenomena by atomic-mechanical action. Still no hypothesis of the nature or constitution of the ultimate atoms, or of the all-pervading ether, has ever yet been mooted, but can be shown to be as incapable of explaining the varied phenomena of existence as the most baseless dreams of metaphysics. Self-intelligence can no more arrive at that which is fundamental in the world of time and space than it can penetrate beyond it; but revelation can disclose the truths of the higher realm of causation, and, as I maintain, can furnish us with the postulates by which the facts given in sensible experience may be explained.

In the writer's younger days of undisciplined cogitation, when silence would have been wiser than utterance, Carlyle advised his giving up what he called "huge, gaunt, vacant dreams, forever incapable by nature of being either affirmed or denied"; and added, truly enough, "The highest intellect which issues in no certainty has completely failed." Since

then the Lord's teachings, by means of Swedenborg, have been made known to the writer, and convinced him of their "certainty." And though, indeed, there may be nothing revealed which man can discover by natural observation and experience, an endeavor will be made to show that in what is above their range a clue is given, by which the scientist may arrive at the explanation of the facts which lie within that range, and which is calculated to extend it.

Philadelphia, Pa. WM. DENOVAN.

IN the issue of September 26, 1889 of *Nature*, a weekly illustrated Journal of Science, Prof. Sir William Turner, M. B., L.L. D., F. R. SS. L. and E., President of Section H, Anthropology, British Association, closes an exhaustive article on heredity, as follows: "Man is also endowed with a spiritual nature. He possesses a conscious responsibility which enables him to control his animal nature, to exercise a discriminating power over his actions, and which places him on a far higher and altogether different platform than that occupied by the beasts which perish. The kind of evolution which we are to hope and strive for in him is the perfecting of his spiritual nature, so that the standard of the whole human race may be elevated and brought into more harmonious relation with that which is holy and divine."

THE sickness of the past week was fine medicine; pain disintegrated the spirit, or became spiritual. I rose — I felt that I had given to God more perhaps than an angel could — had promised Him in youth that to be a blot on this fair world, at His command, would be acceptable. Constantly offer myself to continue the obscurest and loneliest thing ever heard of, with one proviso — His agency. Yes, love Thee, and all Thou dost, while Thou sheddest frost and darkness on every path of mine.— *Mary M. Emerson.*

OPEN LETTERS.

DR. HOLCOMBE'S VIEWS.

Editor of the New-Jerusalem Magazine: —

It is an ungrateful task to express disapproval of the ideas of a New-Church author, and it is especially unpleasant when that author is Dr. Holcombe, whose works are certain of a wide circle of readers. But I feel impelled to utter emphatic protest against the endorsement of his latest pamphlet *The Power of Thought in the Production and Cure of Disease.* Passing over much that is startlingly erratic for one so familiar as Dr. Holcombe with the philosophy of the New Church, its advocacy of hypnotism as "a great and useful branch of practical medicine" — for "suggestive therapeutics" is hypnotism, neither more nor less — should condemn the book in the estimation of those who hold with Swedenborg, that man's very humanity resides in liberty and rationality. Not only does this little book do this, but by implication it asserts that this is the teaching of Swedenborg.

Is it right that a book which takes this position should go forth unchallenged? Is it right for our periodicals to express approval of it in review and to stand sponsors for its circulation by advertising its sale?

William H. Alden.

Philadelphia, Pa.

THE EXTERNAL CHURCH.

Editor of the New-Jerusalem Magazine: —

I have received several letters concerning my article in your Magazine; some with favorable comments. You say in connection with my recent article: "If I understand this writer, he is opposing the outward organization of the church. Our Lord, however, seemed to recognize the necessity of external organization for doing the work of evangelization when He said, 'Tell it unto the church.' The external church is fully described in the 'Doctrine of Charity,' VIII."

I do not think this matter was even before my mind as a purpose in writing this article ; and your inference is certainly a *non sequitur*. I am not opposed to organizations. What I oppose is calling such organizations "the New Church." "The New Church" descends from God through heaven, and is by Divine power organized into the souls of men. If Swedenborg teaches any other kind of a New Church, I have not seen such teaching. The aggregate external church is composed of individuals who are churches. The external of the individual church is in his natural man, derived from his internal man. And the external church is the aggregate of regenerate man, as there can be no external but from an internal, that being the order of influx.

I regret your failure to apprehend the point in my article; and the note simply turns the mind to an incidental matter, not in my mind when I wrote the article.

As I do not like to be misunderstood, and as your note is certainly suited to mislead, will you do both yourself and me the justice to insert this in the next issue of the MAGAZINE? And will you prepare an article showing that there can be an external church where there is not an internal one? Are not all external things derivations from internal things? Is not the order of influx from inward outward?

Hoping you will place me properly before your readers by publishing this note, I am truly,

DALLAS, TEXAS. J. M. WASHBURN.

STATEMENT OF FAITH.

Editor of the New-Jerusalem Magazine:—

I HAVE received from one of our ministers the following "Summary of the Faith of the New Church" as given in the manual of his Society. Believing that it is the most comprehensive one yet prepared, and one of the best to be given to our "outside" friends, I send it, hoping you can recommend its use.

I will add here that the common definition of the term "redemption" (see Webster) is so different from our New-Church understanding of the word that I think it ought to be avoided in statements made for others than our own people. I would prefer, therefore, in the first paragraph of the following summary to substitute for the word "Redeemer," the words "Deliverer from evil."

COLUMBUS, GA. GEORGE W. CHASE.

We gladly print the statement referred to, which came from Rev. John Doughty, of San Francisco:

A Summary of the Faith of the New Church.

I. We believe in God, the Creator of all things, one in essence and in person, of infinite love, wisdom, and power, who assumed humanity on earth that He might overthrow the ascendency of hell among men, and glorifying that humanity, become an ever-present Saviour and Redeemer.

II. In a Divine Trinity consisting of the Father or invisible Divinity, the Son or Divine Humanity, and the Holy Spirit or Divine Proceeding, which three essentials form one God in the one person of Christ, in like manner as soul, body, and operation form one man.

III. In the Sacred Scripture as the very Word of God, spoken through prophets and evangelists, having a spiritual sense within the letter, wherein we possess all truth concerning God, heaven, and eternal life, and whereby we have communion with the angels and conjunction with the Lord.

IV. In love to the Lord and the neighbor as the essential principles of heavenly order and eternal life; in the necessity of personal regeneration for the attainment of that state; in doing the Lord's Commandments and shunning all evils as sins against Him as the only regenerate way; and in faith, worship, and prayer directed to the Lord Jesus Christ, the only God, as indispensable means thereto.

V. In the spiritual world as intimately near to this, into which, the earthly body being laid aside forever, our resurrection, in a spiritual body and in actual human form, is immediate at death.

VI. In the Judgment, which takes place with each one after death in accordance with the inward life of the soul acquired on earth; in our entrance after final preparation in the world of spirits, into the everlasting happiness of heaven, if that life is found to be good; and if evil, in our free seeking of the miserable companionship in hell of those who are wicked like ourselves.

VII. In the Second Coming of the Lord, as an advent, not personal to the outward world, but spiritual to the minds and hearts of men through a revealment of the internal sense of the Holy Word; and in this coming as being effected through the instrumentality of Emanuel Swedenborg, before whom the Lord manifested Himself in person, and whom He filled with His Spirit to teach from Him the doctrines of the New Church by means of the Word.

HINT TO PREACHERS.

Editor of the New-Jerusalem Magazine: —

It is said that Benjamin Franklin withdrew his membership from a Presbyterian congregation because it seemed to him that the pastor was more intent on making a Presbyterian of him than he was in teaching him the truths of Christianity. May it not be that (other than New-Church) listeners or readers of New-Church sermons, not intended to be distinctively denominational, may from the frequent mention of the name of Swedenborg, or the designa-

tion "New Church," entertain the idea that the purpose of the speaker or writer is to make "Swedenborgians," or to proselyte to "New-Church-ism," and which considered attempt to enslave is resisted by free minds, which those described in H. H. 352 see no advantage in a change of masters and retain the old?

If the acceptance of a truth depends on the hearer knowing the name of the preacher, or the designation of the preacher's church, it seems to me that such a hearer is not in a state to be benefited by that truth.

A "Thus saith the Lord," rationally interpreted as can be done only by the New Jerusalem, is, I believe, the only authority the receptive mind needs.

CHARLESTON, S. C. W. J. B.

DANCING AGAIN.

I LIKE the MAGAZINE very much. I admire the liberality and fairness which characterize its management. I think that K. was right in what he said in December about dancing. I do not doubt but that the endorsement of dancing has kept thousands of people from becoming members of the New Church. I have never known any first-class Christians who danced in the old church, though there may be some who do. I think that the New Church ought to remember the words of Paul concerning the eating of meat: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I think that every New-Churchman ought to say the same as to dancing.

IOWA. R.

FAITH is the inward state, of which obedience is the outward expression. Faith is seed; obedience is the fruit. "As a man thinketh in his heart so is he." Faith and obedience are never severed; indeed, it is impossible to sever them. Faith in the personal Christ must flower into obedience.—*Canon Liddon.*

SWEDENBORG STUDIES.

FIRST NOTES ON THE SCRIPTURES.

When treating of the vision of heaven seen by Jacob at Bethel, Genesis xxviii., Swedenborg dwells upon the kingdom of God, pointing out that man cannot form an idea of it from what his bodily senses make known, or by a scientific method, but that it is to be known through a higher and interior way which cannot be opened to one engrossed in earthly things. He then adds:

This way can never be opened by any one in heaven, but by the Messiah alone to him whom He deems worthy to admit to Himself or into His kingdom. Then first the nature of that kingdom can be perceived. In short the opening is such that one is permitted to hear and address those who are in heaven, yea, with heavenly spirits, with the saints who have died, yea, with Abraham, Isaac, and Jacob; and through them mediately and, if such infinite mercy be given, immediately with the Messiah Himself, yea, to see Him.

He then speaks of the speech in heaven and of the state between wakefulness and slumber when it can be heard, and adds the following solemn statement:

Lest they reject these statements as fabulous, I can testify and that solemnly that I have been admitted into that kingdom by the Messiah Himself, the Saviour of the world, Jesus of Nazareth, and that I have there spoken with heavenly spirits, the dead who have risen, and with those who called themselves Abraham, Isaac, Jacob, Esau, Rebecca, Moses, Aaron, and the Apostles, especially Paul and James, and this now for eight months almost continuously except during a journey from London to Sweden; continuously at the time these things were written which are now published; yea, these ones or their angels and many more closely imparted the very words. Hence you may know the kingdom of God from what is told here and later. This only it is permitted to add, that in a manner I have been admitted to heaven itself not only mentally,

but also as it were with the whole body or bodily sense, and that when I was wholly awake; which must seem so wonderful to every one that he can but doubt it, yet since I have seen, heard, and ascertained by the very senses of the body, I can but affirm and testify it. These things which are written concerning myself I can not yet so affirm that I can make oath to them, for I cannot yet know if all the descriptions are such to a syllable that they wholly coincide; wherefore at another time they are to be improved, God willing, and indeed so far that I seem to myself to say the perfect truth. (Adv. I., 475.)

These remarkable words, indicating that they were written some eight months after April, 1745, or about the year's end, show that the actual knowledge from things heard and seen was gradually furnished, and that it was received, not only with gratitude to the Lord, but with the utmost caution lest some error might go forth to the public. He therefore proposed a revision, but manifestly an entirely new work, the "Arcana," took the place of such revision and these notes were laid aside.

The great doctrine of the Lord is brought out in a neighboring passage in an emphatic manner:

Jesus of Nazareth, born at Bethlehem, the Christ, the Saviour, Redeemer, Creator and Former, King and Priest of the Most High, Jehovah, the God of Abraham, Isaac, and Jacob, that is, of all in His kingdom, is He who will be with them, and no other, and will keep them, as He said, I will be with thee. (Verse 25. Adv. I., 504.)

He then speaks of the different senses in the Word, as if to summarize what has been said here and there:

The first sense wholly according to the letter is to be called external, historical, or literal, for it regards only persons. The second sense is general and deals with their posterity, with the whole people; this may be called the interior or internal sense and also the superior or universal. The third is still more general and regards not only Israel but all nations; this sense is therefore called more interior and universal, also celestial and spiritual. The fourth sense involves only what pertains to the Messiah, His

kingdom and church; this sense is called the inmost, the most universal, the Divine, and the truth itself. (Adv. I., 505.)

This division of the meaning of Scripture was afterwards embraced in four which were called literal, spiritual, celestial, and Divine — the second and third being separated — but that which is here called the second was brought out in the "Arcana," and was there named the internal historical, because it told the character of the Jews under the literal account of some person of their race.

At the end of his treatment of this chapter, which fills some sixty pages of the "Adversaria," we read:

As to the kingdom of God described here and before, and to be further described from the Divine Word, in order that every one may have faith that it will be such, I would make known to all that it was first shown me while at rest in sleep, but afterwards at midday or while awake several times, so that I perceived it most clearly with my senses; namely how the angels descended and ascended from Jehovah the only-begotten Son of God as it were by a ladder.

Because the Messiah of His infinite mercy and grace has granted me his servant most unworthy of all to see this image plainly and so frequently within two years that I forbear to enumerate the times, therefore I can but testify of it. (Adv. I., 541.)

The punctuation of the last sentence may be open to improvement, but the meaning is plainly that a perception of the angelic influx had been given to Swedenborg frequently during two years. He thus seems to set two periods as the times of his intromission, but there is this distinction to be made, and then no confusion will arise, namely, that his actual speech with angels had begun in April, 1745, but his knowledge of angelic influence in 1743, when he had significant dreams. Dr. R. L. Tafel has fully discussed these dates and all the references made to them in note 168 of the Documents, but he does not seem to have observed this *biennium* in Adv. I., 541.

LOVING AS TO PERSON.

In several places the doctrines warn us against loving another as to his person rather than as to the use which he performs. Loving the neighbor as to person mainly, is to seek blindly to promote his happiness when his ways may be so evil that, in indulging his wishes, we may be doing evil to him. A. C. 5025 and 10336 show that to love the neighbor truly is to have less regard to his person than to what is good and true in him, and A. C. 3820 points out that to love him as to person rather than as to his good, is to love evil as well as good. To do good to the evil is to do evil to the good, and this is not to love the neighbor, as is shown in A. C. 6703 and 8120.

This plain principle that our love should not be an attachment to person, so much as an earnest seeking for the good of the neighbor is applied to the Lord, though with Him there is of course a different danger that our love for Him personally may lead us to do wrong. Thus we read:

In heaven, by loving the Lord is not meant to love Him as to person, but to love the good which is from Him; and to love good is to will and to do good from love. (H. H. 15.)

In heaven as every one loves, esteems, and honors use, so also he loves, esteems, and honors the person to whom the use is adjoined. Spiritual love, esteem, and honor are nothing else than the love, esteem, and honor of use in the person and of the person from the use and not of the use from the person. In this consists also love to the Lord, because all good which is good of use is from the Lord. (H. H. 390.)

To love the Lord is not to love Him as to person, but to live according to His commandments, as the Lord teaches in John: "He that hath my commandments and doeth them, he it is that loveth me." (A. E. 433.)

Perhaps it can be seen that to love the Lord as to person more than as to His service leads to ecstasy and fanaticism in some temperaments, and to a passive quietism and selfish indolence in others, and that to love Him truly leads us away from spending our time in contemplating His perfections, to

devoting it to the service of the fellowman and so of the Lord. We see from the passage quoted, and from many others which come to mind, that the Lord did not accept a blind devotion to His person as the sign of discipleship, but required rather the taking up of the cross and the following in His steps for the sake of mankind.

A NEW LATIN VOLUME.

With great rapidity the American Swedenborg Printing and Publishing Society seems to be carrying forward its new Latin edition. The work *De Amore Conjugiali* has just appeared, making, as we think, the eleventh volume. Rev. S. H. Worcester indicates in a brief preface that he has used more modern spelling with some words, but has noted every other change in the usual list. This list shows very few changes, and those such as other similar passages would require. There are not so many quotations from the Word in this as in some of the works, and this leaves the page with uniform type, giving a very handsome appearance. There was no issue of this work in the Tafel Latin edition, and only rather a faulty one by Hofaker, which leads us to hope that this volume may have a satisfactory sale.

INFATUATED SALT.

In A. C. 10300 there is a peculiar expression which might be changed to advantage. The sentence referred to is "Salt is good, but if the salt be infatuated, by what shall it be seasoned?" The word in the Latin is *infatuatum*, and "infatuated" is therefore a literal rendering. Yet it would be permissible in this instance, to take a derivative meaning and follow a secondary thought. The word is susceptible of a rendering that will carry the idea of a "weakening," a becoming powerless, and hence the translation, "but if the salt become insipid," might be suggested for this instance.

It should be said that the word which Swedenborg used was the exact equivalent of the Greek original.

SWEDENBORG AND BUCKLEY.

Our readers have noticed in the *Century* magazine for February last a misstatement by Rev. J. M. Buckley to the effect that Swedenborg wrote in English, and that his manuscripts were to be seen at Upsala. We endeavored to have a correction inserted, but the editor declined, sending us an extract from a letter sent him by Dr. Buckley, who said:

> I visited the University of Upsala in 1884. I was shown the books and manuscripts of Swedenborg by one of the professors of the institution, a man of the highest character. They were written in English, and the professor positively stated to me that they were in Swedenborg's handwriting.

This is strange perversity surely.

THE CONCORDANCE.

The *Potts Concordance* is coming more slowly than before, and much more slowly than we wish, but we must not forget to be thankful that it does come, and that something like a third of the whole is probably now in the hands of many readers. We should feel better about it if Mr. Potts would say to Conference this summer just what he needs in order to be enabled to issue one part each month.

COCK-CROWING.

In the notes of the new Latin edition of the "Last Judgment," the editor suggests that the reader may prefer to say *gallicinium* for *gallinaceum*. It is a singular fact that in some six places in which the word for cock-crowing was to be written, referring to Mark xiii. 35, the word for it (from *gallus*, a cock, and *cano*, sing) was not used, but instead of it we always find a word which means merely "relating to a cock or hen," the general adjective form. It would seem right to do as Dr. Tafel did, that is, to substitute *gallicinium* without remark.

BOOK NOTICES.

Creed Revision in the Presbyterian Churches. By Philip Schaff, D. D. pp. 75.

The Proposed Revision of the Westminster Standards. By W. G. T. Shedd, D. D. pp. 93. New York: Charles Scribner's Sons. 1890.

Among all the publications which have thus far appeared in reference to the proposed revision of the Westminster Confession, we know of none more representative of the two sides of the controversy than Dr. Shedd's and Dr. Schaff's — the former in defence of the existing statement, the latter in criticism of it.

Dr. Shedd is an old man and is noted for the cold clearness of his thinking. He has openly and ably defended Calvinism, as professor in Union Theological Seminary, New York, and has now become the foremost champion of the old faith. His reasons why revision should not be made are that "doctrinal modification is an inclined plane"; that the Confession has been good enough for two centuries past; that the reunion of Presbyterians after the war, took place on its principles; that revision will introduce further difficulties; that the process will have no end; that a revised creed will be less inclusive of older men's views; that the Confession is really broad and liberal; and that there is room under its canopy for differences of opinion. Again he does not like revision because so few asked for it at first; because the Confession can make a good defence; because the proposed changes introduce error; and because to make any changes will be to confess the critics' charges to be true. As to the charge that the passing by of some by God or preterition is partiality, he claims that, as no one has any claim, so no one has any right to feel unjustly used if passed over, and this remark illustrates the weakness of his position; for it excludes from the consideration any love of God for men. He goes farther into difficulty by using as an illustration two men who have leaped overboard to commit suicide, and by saying that a man has a right to save only one if he so chooses. He could not have made a more unfortunate choice of example,

for it is evident that if God has the means of saving two men and does what He can for one and nothing for the other, that He is partial, and that is an end of it.

Dr. Shedd serves as a background for Dr. Schaff, who comes to his task with vastly more learning and a marked openness of mind. He says at once:

> The Presbyterian Creed revision movement is inspired by the central truth of God's saving love *to all men* (JOHN iii. 16), and the corresponding duty of preaching the Gospel *to every creature*, in obedience to Christ's last command (MARK xvi. 15; MATT. xxviii. 19, 20). This truth and duty have taken a deeper hold on the mind and heart of the living church than ever before, and must overrule the particularism and exclusivism of the Augustinian and Calvinistic system with its doctrines of reprobation, preterition, and the wholesale damnation of the non-Christian world.

Then he proceeds to say:

> We live in an age of research, discovery, and progress, and whosoever refuses to go ahead must be content to be left behind and to be outgrown. Whatever lives, moves; and whatever ceases to move, ceases to live. It is impossible for individual Christians or churches to be stationary; they must either go forward, or go backward.

A historical sketch is given showing how much revision there has been in the past, not always for good, and pointing out that no one need shrink from it. What he thinks of the new call for it appears clearly:

> But now a more serious revision, which cuts into the core of scholastic Calvinism — namely, the doctrine of predestination — is demanded by a growing sentiment, which repudiates the decrees of reprobation, or preterition, as unscriptural and inconsistent with the justice and goodness of God.

After stating how the demand for revision arose, he says:

> These facts prove that the desire for some change is deep, general, and irresistible; while throughout the Anglo-American branches of the Presbyterian family there is a considerable difference of opinion as to the manner and extent of revision. A growing number of ministers, elders, and students are calling for relief from bondage to certain doctrines which the theology of the age has outgrown, which are no more taught in the pulpit and would not be tolerated in the pews. Some theologians still defend them, but few students believe them. I know of no Presbyterian minister in these United States who preaches the decree of reprobation or preterition, the irresponsibility of the sinner for not accepting the Gospel, the limitation of the atonement to the small circle of the elect, and the eternal damnation of non-elect infants dying in infancy, and the damnation of the non-Christian world — heathen, Jews, and Mohammedans — who still constitute by far the greatest part of mankind. And yet these doctrines are supposed to be taught

expressly or implicitly by the Westminster standards. If not, then let us disown them publicly and officially beyond the power of contradiction.

What cannot be preached in the pulpit ought not to be taught in a Confession of Faith, either expressly or by fair logical inference. On the other hand what is taught in the Confession ought to be preached in the pulpit.

As we have let him speak in his own words we add from his concluding remarks the following:

Let us be honest, and confess that old Calvinism is fast dying out. It has done a great work, and has done it well, but cannot satisfy the demands of the present age. We live in the nineteenth and not the seventeenth century. Every age must produce its own theology and has its own mission to fulfil. We may learn wisdom and experience from the past, but we ought not to be slaves of the past, and recognize no final and infallible authority but that of Christ. We must believe in the Holy Spirit, who is guiding the church to ever higher life and light. He produced reformations in the past, he will produce greater reformations in the future. We need a theology and a confession that is more human than Calvinism, more Divine than Arminianism, and more Christian and catholic than either; a confession as broad and deep as God's love, and as strict and severe as God's justice.

The Andover Review for April contained two articles which seemed especially applicable to current questions, the first by President W. D. Hyde, of Bowdoin College, on "What is Salvation"; the second by Professor J. P. Gulliver, of Andover, on "An American Board of Theology for Foreign Missions."

Dr. Hyde said:

The characteristic of man is his power to set up an ideal in thought, and realize it in conduct. This ideal may be drawn from his particular animal self, with its lusts, appetites, vanities, ambitions, jealousies, and hates. It may be drawn from the inherent, universal, objective worth of nature, man, human society and institutions, Divine laws and revelations. The pursuit of the former ideal, with its attendant grossness, hardness, meanness, unkindness, lovelessness, is what we mean by sin. Devotion to the latter ideal, with the resulting reverence, humility, kindness, gentleness, justice, mercy, and love, is righteousness. Salvation is deliverance from the slavery and bondage of the former ideal. Salvation is deliverance primarily from sin. Secondarily and incidentally it is deliverance from the woes and miseries, the shame and death, which follow sin as certainly and inevitably as shadow follows substance; and are as inseparable from sin as right is from left, upper from under, mountains from intervening valleys.

This deliverance may be wrought by a sudden reversal of the fundamental bent of conscious choice, which we call conversion; or it may be effected by the gradual and unconscious absorption of the successive features of the new ideal through nurture, training, example, and influence. In either case, abandonment of the selfish, sensuous ideal of our private appetites and passions, and deliverance from the state of sin which such an ideal begets within the breast of him who holds it, is the essence of the process. Salvation is from sin.

As to probation he said, and we think with more clearness than the Andover men generally make use of:

What shall we say, then, concerning those in whom time and opportunity have not been sufficient to bring the process to either one goal or the other; to evident corruption and perdition, or assured life and blessedness? Ultimately, every such soul must reach one goal or the other. What will be the process? Will it be by sudden, arbitrary interference from without; accelerating choice by terror, or cutting it short by violence, suspending further exercise of freedom, and thus destroying the very essence of the soul itself? Or will it be by the continuance of essentially the same process of freely rejecting or accepting the Divine ideal, until the soul is either self-excluded from the presence of God and shut up in the outer darkness, or else is educated and developed unto the stature of the fulness of Christ, and filled with all the fulness of God?

Andover has chosen the latter alternative, presumably because it is more harmonious with what we know of the process as it takes place in this life, and more consistent with our thought of God as a reasonable, loving, law-abiding Being.

The Statesman for April contained a fine portrait of Hon. C. C. Bonney, of Chicago, and a paper by him on "International Citizenship." The whole contents of the number were what the name indicates, broad views upon vital public questions. The Thorne Publishing Company, of 167 Adams St., Chicago, send it for two dollars a year. We give an extract from Professor Swing's paper on "Universal Religion":

A universal religion need not be of one form all over the world. It will consist more in the broad toleration which common sense brings than in identity of detail. The English language is one and the same speech in London and San Francisco, although the word clerk is not pronounced in the same manner in both cities. Language is too vast a body to be affected by a long or a short vowel. The fall of an apple does not affect the earth's motion in its orbit. Thus the human mind is just about to become so broad and tolerant that it will not permit such a vast fact as religion to be marred in the least by the presence or absence of some detail.

The New-Church Magazine for April was a number of high quality. Rev. R. J. Tilson treated briefly, but clearly, of the "Origin of Ferocious Beasts"; then followed a more elaborate article by Mr. A. E. Beilby on "Plato's Gorgias," presenting Socrates at his best; Mr. William Graham treated of "Reciprocity between God and Man," an instructive paper; and Mr. F. M. Billings gave a judicious review of the "Religion of the Incarnation." Poems by Misses Sewall and Worthington gave variety to the number, which also contained short articles, notices of books, news, and an instalment of the serial story "Charles Robinson." This magazine should have more subscribers in America. It is edited by Rev.

John Presland, of London, and published by James Speirs, 36 Bloomsbury St., but can be ordered through our office.

BLACK BEAUTY. By A. SEWALL. Boston: American Humane Society. pp. 245.

THIS is a book which tells the story of a horse, in a way to point out the joys and sorrows of his life. Mr. George T. Angell, 19 Milk Street, Boston, will sell it for twelve cents, or send it for twenty to any one. The story first appeared in England, and did much good there, and it is hoped to make it here "The 'Uncle Tom's Cabin' of the horse." It is a good book to give to drivers and it will interest everybody.

THE LIFE OF JESUS CHRIST. By REV. JAMES STALKER. Chicago and New York: F. H. Revell. pp. 166. 60 cents.

THIS neat volume is called a "Handbook for Bible Classes," and has been reproduced in America with an introduction by Dr. Lorimer, of Chicago, as a book likely to be useful in the Sunday School. Mr. Stalker has written in a brief, descriptive way upon the events from Bethlehem to Calvary. He does not quote the words of the Lord so much as some biographers, but gives the circumstances and indicates their bearing. He carefully avoids doctrinal matters, but has a reverent faith in all that the Gospels tell. As a small book this is admirable. Some appended pages show how it may be used as a text-book.

THE "Divine Love and Wisdom," in a cheap edition, has been issued by the Printing and Publishing Society. Already it had reduced its prices to a minimum, but now it has reached the lowest possible level in a beautiful little copy of the "Divine Love and Wisdom" of 375 pages, in small but distinct type, to be had in paper for 15 cents; eight copies at $1.00, postage included; fifty copies for $5.00. Those who know the small edition of "Heaven and Hell" have an idea of this volume, but it makes a better appearance than that, we think.

The W. N. C. S. Echo is a neat little paper emanating from the Waltham New-Church School and showing abundant kindly feeling and an interest in the studies carried on there. It is published fortnightly at the reasonable price of "30 cents for eleven copies," which means, as we take it, that there are eleven numbers in a year.

THE NEW CHURCH.

THE ATTRACTIVENESS OF THE EPISCOPAL CHURCH.

For some time past the non-liturgical bodies which arose under Puritan auspices have been confessing the superior attractiveness of liturgical forms of worship, and have been introducing responsive readings, printed prayers, and other forms which once belonged alone to the Episcopal Church which was then held to have inherited them as the relics of a dead past. But it has for some time been seen that the spirit of the age is changing as to these matters, that the superior preaching which some bodies can unquestionably claim to furnish does not weigh against the reverent forms of the prayer-book, and that an intellectually inferior man in an Episcopal pulpit seems to have as much ecclesiastical influence as an intellectually superior man in some other pulpit who improvises his forms while the people look on.

The result of this observation and of some more just estimate of the defects of excessive Puritanism begins to be noticeable. There is an evident shortening of the half-hour prayer. There is an evident disposition to use in prayer a Scriptural phraseology and to say little about private matters. Responsive readings are coming in on every side. The meeting-house has become a church, and beauty within and without is taking the place of coldness and ugliness. The preacher no longer argues under many divisions and subdivisions of his subject, but he comes straight to his point and urges it warmly and sympathetically.

With this gradual adoption of a liturgy on the part of the non-Episcopal bodies a decided assimilation of forms is taking place. The Episcopalians have done little to meet this, except as the offshoot called the Reformed Episcopal body has made the effort consistently and successfully to find the middle ground. With the exception of a very few strong men, who are much disliked by the main body, the Episcopalians show a disposition to carry their forms to an extreme — to that very extreme which led to the development of Puritanism, and which will lead again, if not counteracted by a better judgment, to schisms more serious than that made by Bishop Cheney and his sympathizers.

That our own people feel to some degree the attractiveness of the Episcopal worship must be admitted. If where but one service is held by our people on Sunday, a man or woman feels the need of more worship on that day, he almost invariably is found seeking it among Episcopalians. If he becomes dissatisfied with anything so that he temporarily withdraws, he does likewise. If on a journey he spends a Sunday among strangers, he is apt to follow the same tendency. This arises, we think, not from the preaching so obtained, but from that which is made much more prominent, the orderly appointments of the place, and the solemnity of the service. This is said by those who know, to be what they like. They may not enjoy the rest, they may not feel any disposition to join themselves to a body whose creed is so full of the dead past, but they like the decorous attitudes, and earnest participation of the people ; they like the thorough observance of church festivals with no reluctant acquiesence in popular desire, but with a will ; and they like the supremacy given to the church over all other concerns so that the place is frequently open ; the minister is in no other business, and respect is paid to the priestly office as a noble one.

Unless we greatly mistake, our people can learn a lesson here which may ultimately be of much use. They can learn to build churches rather than halls, to subordinate the preaching to the worship, to develop suitable forms rather than to disapprove of any usages except those which were first introduced, to make and keep the church a consecrated place free from other uses, and to make the services so full of sympathy and sincere adoration that people will be perceptibly benefited and will feel at the end of the Sunday that they have been so enlightened and so stirred in their hearts that they no longer feel like going to the Episcopalians or elsewhere for that which they cannot get at home.

ONE BY ONE.

When we ask one of our people to tell something of his or her experience in receiving the new truths, we are always led to note a degree of special preparation different in every case. It seems as if individuals here and there had been brought along under Providence to a point at which they could see quickly and readily that the doctrines were true. This has a manifest bearing on our missionary work. Such persons are to be found here and there to

whom the missionary's lecture or talk will be just what is needed, and the use which he can perform to such persons is the most important part of his service. With others he may remove some prejudices and even give them a clear idea of the reasonableness of this interpretation of Scripture, but he is sent to those, one or two out of a hundred, who eagerly receive the doctrines and become in their turn centres of influence.

It is a great delight to find such a person and to be of benefit to him or her; to feel that the light of the new age will thenceforth in some degree illumine the steps of a single additional friend, and to leave the place with the conviction that there is at least one in it who will let his light shine.

Perhaps American impatience leads our missionaries and those who contribute to their support to expect that out of every company of hearers a considerable part must show signs of being benefited; but there is reason to believe that in these days a single one really helped by each lecture or visit is not a small return. "Certain days" Paul was in Philippi at work apparently to no purpose and then one woman, Lydia, made her confession.

DATING BY THE NEW ERA.

In the *Intellectual Repository* for January, 1834, Mr. Noble gave an account of a missionary journey which he had made to Scotland. He is very full and interesting, speaking of what was unpleasant as well as of what he enjoyed. Some one at Edinburgh had written an ill-considered defence of his lectures, and he was much annoyed by the scornful reply which the editor who printed the letter could easily make. He had to explain the matter to a lady and gentleman, when already weary with his evening's lecture. He then added:

> Another circumstance connected with this conversation may perhaps furnish a useful hint. Among the prejudices which my opponent and his lady had formed respecting the New Church, one was occasioned by their having noticed, on passing through Newcastle, the inscription on a building "New Jerusalem *Temple*, 1823–67." They had inferred that people who could obtrude on public notice such unmeaning or unintelligible peculiarities must be a set of weak and silly creatures. The only conjecture they could form of the meaning of the number 67 connected with 1823 was, that it indicated the length of time, from the year 1823, that the building was held for. They requested me to tell them what was really meant by it; and I confess that I was not much pleased at being forced to explain our belief respecting the last judgment to persons so little prepared to appreciate it justly.

So far Mr. Noble. The number 67 will need no explanation to our older readers, for it was common with our people in early time to add to the *Anno Domini* year that which applied to the era which began in 1757. The Journals of our own Convention used this form up to 1850, and the sixth Convention is said to have been "held at the temple in the city of Baltimore, on Thursday, Friday, and Saturday, the 5th, 6th, and 7th of June in the year of our Lord's first advent, 1823, and of His second advent, 67."

So full a statement as this would have saved Mr. Noble some trouble. Indeed he ought to have known that the double dating was done on principle and had been solemnly adopted by the English brethren. Mr. Hindmarsh says:

> It had for some time been the practice of the London Society to affix two dates to all their transactions; the first date referring to the first advent of the Lord, and the second to His second advent, beginning from the year 1757, at which time the last judgment was accomplished and the New Jerusalem began to descend from heaven. Thus 1757–1, 1791–35, etc. This practice having been submitted to the members of the Conference [the third held in 1791] for their consideration and approval, they agreed to adopt the same, judging that "by thus continually holding up to the view of the world such a remarkable era, the groundless expectation of the Lord's personal coming in the natural clouds may be gradually weakened and at length dissipated."

It will be seen that what Mr. Noble criticizes in 1834 was a matter of conscience in 1791. But it is probable that, in forty years, the advisability of teaching men the new doctrine by this means had come into question, and that the double dating seemed an unprofitable peculiarity. Moreover there may have been doubt as to the year to be taken as the initial one of the new era. Obviously it was careless to speak of 1757–1 or 1823–67, for there was no reason to begin the 67th year in January. Indeed we notice that one of our exchanges has lately adopted the double dating after all others had dropped it, and has ignored the previous reckoning by making 1771 the first year, thus presenting on its June issue the figures 1889–119–120 as if to "hold up to the view of the world" the fact that the era of the New Jerusalem began in June, 1770. But we do not see why the first publication of the spiritual sense of the Word was not the second advent in its initiament, in respect to which all subsequent events were consequences. We should not have been surprised if 1749 had been chosen as the beginning of the new reckoning, because the "Arcana" then first issued.

But Mr. Noble seems to us to have been essentially right. Swedenborg used no double dating except for the old and new style of the year A. D., which has become recognized generally. We gain nothing by thrusting upon people attempts to change the world's reckoning. Such a change, if indeed desirable, must come from within outward.

WORK.

Our Church Uses tells what is to be done in one State. It would do as well for others.

What are the church uses requiring this devotion of the fruits of prosperity from the New-Church community? They may for us be stated as follows:

First, — Provision for worship and adequate support of a minister in the Society of which we are members. If isolated from any Society, contribution towards the home missionary work of the Association is no less a pressing duty.

Second, — Support of the home missionary work through contribution to the funds administered by the Massachusetts New-Church Union. Three thousand dollars needed from Massachusetts.

Third, — Support of the general missionary work at home and abroad, through contribution to the missionary fund of the General Convention. Five thousand dollars needed from the General Church.

Fourth, — Provision for education of ministers by contribution to the Theological School of the Convention. Twenty thousand dollars needed to pay off the mortgage on its building; fifteen hundred needed for its annual sustenance from the General Church.

Fifth, — Subscription to the periodicals of the church, — *The Messenger*, *New-Jerusalem*, and *Children's Magazines*.

With many other constantly recurring appeals for special aid to various objects looking towards the further efficiency of the church in its work.

Will you not try the plan of apportioning the tithe of acknowledgment for benefits received amongst those various objects, and prove the personal blessings to be attained thereby.

ISAAC A. BEST.

The death at Birmingham, England, of this noble man, in his seventy-third year, removes from this life one who was born in the New Church, and from the days of his youth was an earnest helper in the Sunday School, and in every other branch of the work. It was a mark of his that he was never discouraged, but never impatient with those who were less hopeful. He was able to be at church until the last. Twice the Birmingham people had testified by public demonstrations their regard for him. His life was an example.

ARE YOU A MEMBER?

THE manual of the Bristol Society lately contained under this head some searching questions and concluded with a positive statement of duty. We found the following especially well stated:

Are you a member of our Society? If not, why not? If you answer that though you frequently occupy a seat in our house of worship you are entirely out of sympathy with our aims and purposes, then we do not ask you to join us.

If you answer that though you are not out of sympathy with our aims and purposes, you are not able to accept any of the leading doctrines of the New Jerusalem, then we do not ask you to join us.

If you answer that though you are in harmony with the spirit that animates us, and are able to accept without reserve the faith which we accept, still you have not the courage to avow this in the ears of all men, then we do not ask you to join us.

WHY I GO INTO THE NEW CHURCH?

THE address under this head published by Rev. George W. Savory in the *Helper*, became at once widely known and was regarded as one of the most clear and convincing arguments which had been offered. We speak of it not only to add our commendation, but to suggest that the demand for Mr. Giles's book on this subject, and for the briefer and more pointed address of Mr. Savory should be regarded by the Tract Society as a guide. It would seem to be well that at least once in three months such an address from some such man should be published.

COLLECTION CONVENIENCES.

IF any church or school wants little collection boxes in the form of barrel, jug, orange, pail, or jar to keep on the mantel or elsewhere for pennies or small coins, let him send to E. C. Romine, 728 West Huntingdon St., Philadelphia, Penn., who has everything of the sort at small cost.

AN IMPORTANT VISITOR.

WE are glad to see in the *New Age*, the organ of our Australian brethren, that their principal minister, Rev. J. J. Thornton, is about to make a visit to England and America. He will be cordially welcomed among us.

THE RELIGIOUS WORLD.

RESISTING NOVELTY.

As good an instance as we know of the common disposition to resist any thing new in faith or usage is afforded by what took place once in New York:

The Rev. Dr. William Smith, born in Scotland in 1754, came to this country in 1785, and may properly be called the "Father of Chanting" in the Episcopal Church. About the year 1813, he secured its introduction in St. George's Chapel, in Beekman Street, New York. The innovation created the greatest surprise and indignation among the old people, and glances were exchanged, as much in anger as in horror, between the occupants of pews, until old Mr. Garrett Van Wagenen, a warden of the church, unable to suppress any longer his overflowing anger, arose and exclaimed:

"Away! Away with your Jew gibberish! We want no such nonsense in the house of God! Give us the psalms and hymns as of old!" and walked out of the church.

Old Mr. Walton, of the famous Walton House, arose, saying:

"I go, too," and directly the main body of the congregation followed his example.

One old gentleman advanced toward the chancel, saying:

"Well, is God or the devil to be in command?"

By persistent effort, Dr. Smith almost forced the prejudice to wear off in time, and at length the new service began not only to be endured, but to be popular as well. Dr. Smith wore the black gown, and preferred the complete range of the chancel to the pulpit, which he called "an abominable box." He died in 1821, and lies buried in Trinity Churchyard, near the monument of Alexander Hamilton.

WHEN WRITING BEGAN.

As the *Independent* points out, the discoveries at Tell el-Amarna carry back the date when writing is known to have been in use several centuries, a fact setting aside at once the charge of Renan that writing was not known in the time of Moses. It was known centuries before him. Speaking of one of the epistolary battels discovered, this writer says:

This is, accordingly, to be dated about 1600 B. C.; and as this is one of the younger and later inscriptions, the whole can safely be dated 1900 or 2000 years B. C. From this the important historical fact is gained, that at this early date, even before the days of Abraham, the nomadic tribes that wandered about on the

territory between Babylonia and Egypt, and to whom the primitive Hebrews themselves belonged, or with whom they were connected by tribal relations, were at that time in possession of an alphabet, even if, as appears from the inscriptions, the priests only seemed to make general use of letters. The Tell el-Amarna finds have shown that about the year 1400 B. C. there was an extensive correspondence, by letter, carried on between Assyria, Babylonia, Northern Syria, and Palestine, between such cities as Tyre, Sidon, Ashkelon, Lachish, Megiddo, etc., on the one hand, and the Pharaohs of Egypt, Amenophis and Amenophis IV., on the other, at a time when the greater portion of the Hebrews were settled in Goshen. It seems clear from the new data that at the beginning of the second pre-Christian chiliad the Holy Land was not only surrounded by so many elements of culture and letters but was also brought into direct contact with these; that it is absolutely beyond credence that the children of Israel, when they first settled in Palestine, and in the period of the Judges, should not have had the beginnings of a literature, and the belief that Moses literally wrote the words of the Decalogue is historically by no means as improbable as some modern writers would have us believe.

NO MATERIAL RESURRECTION.

In a recent issue of the *Christian Register*, Rev. A. W. Mourcrie says:

Some time ago, after I had been preaching upon "Immortality," I received the following anonymous letter:

Sir, — From what you said yesterday, I gather that you do not believe in the resurrection of the body. But if there is no resurrection, how shall I be able to recognize my friends in the next life? To console myself, when I got home I read the fifteenth chapter of the first Epistle to the Corinthians.

He then shows on what grounds he rejects the idea of the resurrection of the material body, and remarks:

My anonymous friend, who had made up his mind that there was to be a resurrection of the body, after listening to my sermon, which somewhat disconcerted him, went home and consoled himself "by reading the fifteenth chapter of the first Epistle to the Corinthians." It hardly seems credible! But the gentleman gives us his word for it. He wanted his faith in the resurrection of the body confirmed, and he got it confirmed by reading a chapter which asserts the very contrary: "Thou sowest *not* that body which shall be." It is impossible for human language to be plainer. Look at the context. "Some will say: How are the dead raised up? and with what body do they come? Fool! Thou sowest not that body that shall be. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." The resurrection-body, then, the body with which we are to enter into another life, is not the worn-out organism of the flesh; it is not a chemical combination of carbon, hydrogen, nitrogen, and oxygen, with a dash of phosphorus and iron. Such a body at the best is material, and its characteristics must always be corruption, weakness, and consequent dishonor. The resurrection-body is a spiritual body; and its attributes are incorruption, power, glory.

COVENANT OF THE PEOPLE'S CHURCH.

It will interest our readers to see the form of covenant which is used by the church (colored) of which Rev. J. A. Brockett is pastor at Cambridge :

Covenant.

Having been brought by Divine grace to a conscious realization of our acceptance of God through faith in Jesus Christ our Saviour, and by the abiding influence of the Holy Spirit our Teacher and Comforter, we do with heartiness and sincerity, with joy and solemnity, covenant with each other, as active and associate members of the People's Church, to strive daily to live at peace with all mankind and to glorify God through obedience to His commands, and by the administration to the needs of each other in sickness and in trial, and in the hour of death we will aid the bereaved with our means and comfort them with our prayers.

We do further covenant that we will, whether at home or abroad, attend upon Divine worship at least once each Sunday while health and occupation will permit ;

That we will cheerfully contribute of our means for the support of our ministry and for the spread of the Gospel ;

That we will not neglect wilfully secret and family devotion ;

That by good works and words we will lead men and women to the church of Christ and watch carefully over each other's welfare, and in all things we will strive to live to the glory and abound in the works of the Lord forever. Amen.

THE IDEAL RELIGIOUS NEWSPAPER.

At a meeting of the Presbyterian Union several editors gave their views as to what constitutes an ideal religious newspaper. The best description seems to have been given by Dr. H. L. Wayland of the *National Baptist :*

There is no ideal religious newspaper. But, if there ever be one, it will be first of all a candid chronicler. It will give the news, and the news of today. It will not forget that this is today and not yesterday ; that we are living in the nineteenth Christian century ; and that while every science has been advancing, religion has not stood still ; that while the Bible is the same, yet our acquaintance with it has enlarged with each rising sun, and that the eager questioning of today may not be satisfied with the appeal to the fathers, whether they sat in Moses's seat, or in the seat of the imperial pontiff, or in the seat of the honored man who once held sway in Geneva.

The ideal newspaper will give all the facts needful for a just result ; it will present, not alone the points in favor of its own denomination, but no less those which make for the competing line of the Celestial Railway. In other words, while it is an organ of its own denomination, it is also, and first of all, the organ of Truth. The ideal paper will be also a teacher. It will teach both by the presentation of facts and by the interpretation put upon facts and events. It will teach

largely by affording opportunity for discussion of whatever is legitimate. Discussion is the very life-blood of a free press — discussion of secular matters for the secular press, of moral and religious topics for the religious press. "Truth is the daughter of time and of discussion."

Lastly, the ideal religious newspaper will be an anointed prophet. Like a true prophet, it will hasten the day it promises. Being a prophet, it will lead — will go before — but not too far before.

CONSERVATISM.

THE aged Professor Shedd, who is noted for his opposition to the revision of the Westminster Confession, thus expresses his respect for it:

The Westminister doctrine of the Divine decree is the common Augustino-Calvinistic doctrine. No part of it can be spared, and retain the integrity of the system. Whatever may have been the intention of the few first proposers of revision, or whatever may be the intention of the many various advocates of it who have found them, the grave question before all parties now is, whether the Presbyterian Church shall adhere to the historical Calvinism with which all its past usefulness and honor are inseparably associated, or whether it shall renounce it as an antiquated system which did good service in its day, but can do so no longer.

THE THEOLOGY NEEDED.

DR. SCHAFF thus expresses what is needed:

We need a theology and a confession that is inspired and controlled, not by the idea of Divine justice, which is a consuming fire, but by the idea of Divine love, which is life and peace. . . . Love is the chief of Christian graces, the true sign of discipleship, and the bond of perfection. We need a theology and a confession that is more human than Calvinism, more Divine than Arminianism, and more Christian and catholic than either; a confession as broad and deep as God's love, and as strict and severe as God's justice. We need a theology and a confession that will not only bind the members of one denomination together, but be also a bond of sympathy between the various folds of the one flock of Christ, and prepare the way for the great work of the future — the reunion of Christendom in the creed of Christ.

ITALIAN RELIGIOUS EDUCATION.

WE note the following interesting item as to Italy:

The City Council of Milan recently solicited the votes of the parents sending children to the public schools as to whether they wished to have them receive religious instruction or not. Out of a total school attendance of 27,515, such instruction was requested for 25,380. In Rome, the City Council has decided that religious instruction can be given in the elementary schools during the last hour on Saturdays, but attendance is compulsory only at the written request of the parents.

COST OF A FOREIGN MISSIONARY.

The Gospel for all Lands tells what a missionary costs:

The whole cost of supporting a missionary doing effective work on any of the fields is about two thousand dollars a year; the salary being about one half, and the balance being made up by cost of outfit and passage the first year, and afterward by house rent, cost of native teacher of the language, native preachers, Bible-women, and other helpers, travel through the country on preaching tours, and other expenses. When a house cannot be rented — as is often the case — and it is necessary to build, it often costs five thousand dollars the first year to put a new missionary in a position to begin work.

NEW FORMS OF SERVICE.

We note with interest such attempts to reach what is effective in worship as the following, described in the *Christian Union:*

Some weeks ago the Evangelistic Committee of the Brookfield Conference in this State, after much deliberation over the problem of the Sunday evening service, presented a series of six programmes arranged to be used responsively. They consist of selections of Scripture adapted to special Gospel themes, with appropriate prayers, hymns, and anthems. They are designed to form a series, but may be used independently. The topics are as follows: The Law of God, Confession and Penitence, The Cross of Christ, The Gracious Invitation, Christian Faith, and Christian Endurance. These programmes have been used with such marked acceptance by the churches of the Conference that, in compliance with many requests, a large number of copies have been printed for wider circulation.

FROM JERUSALEM.

A letter says:

We have had a very cold winter with many east winds. There has been a little snow, and in January many days of rain. There has been much sickness and many have died. The doctor of the English mission says that forty patients of his among the Jews died in one week.

A LABOR CREED.

"The Episcopalian Association for Advancing the Interests of Labor" has the following noble creed:

1. It is of the essence of the teachings of Jesus Christ that God is the Father of all men, and that all men are brothers.

2. God is the sole Possessor of the Earth and its fulness; man is but the steward of God's bounties.

3. Labor being the exercise of body, mind, and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently.

4. Labor as thus defined, should be the standard of social worth.

5. When the Divinely intended opportunity to labor is given to all men, one great cause of the present widespread distress and destitution will be removed.

CELESTIAL DIET.

Food, published by the Vegetarian Society, has a letter from Mr. Henry L. Fry:

I do not think we are ready to discard the potato, but as we ascend in the higher life our food from choice or from necessity or principle will be different. Are we not passing on to the celestial degree of life? Then the fruits will furnish us with all needful nourishment. Nearly fifty years are gone since Dr. Westland Marston (father of the late Philip Bourke Marston, the blind poet) declared that the food best fitted for the growth and development of man was the fruits of the orchard and the vine — the products of the air, not the roots of the earth. Ever since my introduction to the writings of Swedenborg, nearly sixty years back, I have been conscious that some changes in our dietary habits would be ultimately effected; that the celestial degree of life was hindered in its descent only by our own incapacity to receive it. But what changes have taken place since then intellectually, morally, and physically! Ample assurance is given us that the dawning of the new era is taking place; that the condition of humanity will be bettered. Men will be more merciful to each other as well as to all lower creatures. How else can Eden return to us?

GLADSTONE ON THE BIBLE.

In his recent article in the *Sunday-School Times*, he said:

If we are in any measure to grasp the office, dignity, and authority of the Scriptures, we must not suppose we are dealing adequately with that lofty subject by exhausting thought and time in examining whether Moses edited or wrote the Pentateuch as it stands, or what was the book of the law found in the Temple in the times of Josiah, or whether it is possible or likely that changes of addition or omission may have crept into the text. If the most greedily destructive among all the theories of the modern critics (so seriously at variance with one another) were established as true, it would not avail to impair the great facts of the history of man with respect to the Jews, and to the nations of the world; nor to disguise the light which those facts throw upon the pages of the sacred volume; nor to abate the commanding force with which, bathed, so to speak, in the flood of that light, the Bible invites, attracts, and commands the adhesion of mankind.

THE BIBLE IN ITALY.

It is significant that the Italians are eager to obtain the Bible, and that its publication in an illustrated form should quickly secure an immense sale. We quote from an exchange:

Mention has been made of the fact that a private publisher in Milan was issuing an illustrated edition of the Scriptures in weekly parts, and was meeting with extraordinary success, the weekly issue having risen to fifty thousand. It is now stated that ninety thousand parts are sold each week. The publisher has made a new venture — an illustrated life of Jesus, of which already twenty thousand weekly parts are sold. To many Italians, no doubt, the Bible is truly a new book.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

120TH MEETING.

BOSTON, April 3, 1890.

1. THE Association was opened with religious services conducted by Rev. Joseph Pettee, General Pastor, assisted by Rev. James Reed.

2. Mr. Pettee delivered an address on the Duty of the New Church to Mankind.

3. At the close of the service a collection amounting to $99.05 was taken up for the Union.

4. The General Pastor took the chair.

5. Credentials of delegates were called for and the following roll was prepared : —

MINISTERS.

Joseph Pettee, James Reed, T. O. Paine, W. H. Hinkley, George F. Stearns, T. F. Wright, S. M. Warren, J. K. Smyth, J. E. Werren, G. I. Ward, G. S. Wheeler, M. J. Callan, H. C. Hay, H. E. Goddard, Warren Goddard, H. W. Wright.

LICENSED CANDIDATE.

Louis Rich.

DELEGATES.

Abington. — Lucius Faxon, Joseph F. French, Jacob B. Cobb, George West.

Boston. — David L. Webster, William J. Cutler, George T. Hawley, Francis Phelps, Charles Harris, O. B. Brown, George B. Davis, Charles H. Little, James B. Hale, James Shepherd, Horace Smith, M. C. Hall, Walter Lockett, Charles P. Roberts, Charles H. Taft.

Boston Highlands. — J. A. Thompson, J. S. Conant, W. B. B. Child, Arthur Hooper, F. H. Burdett, Arthur Burnham.

Bridgewater. — E. H. Sprague, Spencer Leonard, Lewis G. Lowe.

Brockton. — B. F. Battles, Davis Copeland, S. B. Harmon, F. R. French, C. L. White, R. C. Kimball.

Brookline. — Albert Mason, Wm. B. Haseltine, Daniel H. Rogers, Lucius W. Faxon.

Dorchester. — J. A. Young, J. G. Jewett.

East Bridgewater. — L. W. Richards, Samuel Shaw, Seth B. Edson, A. B. Parker.

Fall River. — T. D. W. Wood, Thomas F. Wakem.

Gloucester. — Miss H. J. Dolliver.

Lancaster. — Mrs. Annie M. Clark, Mrs. Abbie Goss.

Lynn. — I. H. Stearns, David E. Newhall, David Brown.

Newtonville. — F. A. Dewson, E. A. Whiston, Edwin Field, A. E. Hooper.

Providence. — Samuel Darling, John Daboll, Mrs. Samuel Darling.

Salem. — Joseph Ropes, S. M. Cate, L. P. Noyes.

Waltham. — T. H. Edson, A. M. Knight, George Phinney, J. C. Thorp.

Yarmouth. — Henry C. Thacher, Chauncey Conant.

The ministers numbered 16; the delegates, 68.

6. Reports were received and read from the Societies in Boston, Bridgewater, Abington, East Bridgewater, Brockton, Providence, R. I., Yarmouth, Pawtucket, Mansfield, Fall River, Brookline, Salem, Newtonville, Waltham, Boston Highlands, Lancaster, Manchester, N. H., Dorchester, and Lynn.

7. The report of the General Pastor was then read.

8. The Missionary Board, Executive Committee, and Committee of Ministers presented their reports.

9. A report was received from the Orphanage Board.

10. The President of the Massachusetts New-Church Union, Mr. F. A. Dewson, presented the report of that body.

Afternoon Session.

11. Under the reports of Societies, the subject of omitting the names of certain Societies not now in active existence was referred to the Executive Committee.

12. Rev. Mr. Hinkley explained the benefits to be derived from the publication of a quarterly manual, and moved that the subject be referred to the Executive Committee.

13. The subject of the missionary work was taken up. Rev. T. F. Wright spoke of the need of maintaining the large number of places lately opened, which now included several cities, and favored the plan of having an annual day soon after the spring meeting of the Association for collections in the churches for this work.

14. Mr. J. T. Prince recommended the plan of letting each member pay into his Society all that he can, and of having the Society contribute to the Association.

15. Dr. S. M. Cate approved the use of an agent to take up contributions for the missionary work.

16. Mr. Dewson said that we are overworking some of our ministers, and that we need more men — men so free from earthly ambition that they will put their life into spiritual uses, and develop the full efficiency of Societies.

17. Mr. Mason expressed his approval of the plan proposed by Mr. Prince. He would have the weaker Societies take part in this for their own sake, and predicted that a Society which does nothing for the Association will remain weak. If all contribute to Societies, and they to the Association, all will prosper.

18. Dr. Cate moved that Mr. Stearns be employed to canvass the Association for funds, but this was not pressed on account of the desire to try the other plan of a general contribution on a certain day.

19. Mr. Stearns spoke from what he saw in the smaller bodies to demonstrate the law of influx regulated by efflux, and gave an instance of growth from a small circle to a Society.

20. Mr. Burnham renewed the motion of Dr. Cate in the following form : —

Resolved, That the Standing Committee of the Union be requested to employ a suitable person or persons to solicit contributions for the missionary uses of the Union.

21. For this Mr. Prince moved the following substitute : —

Resolved, That the Executive Committee of this Association consider the matter of society contributions for all church and missionary uses and report at the next meeting of the Association.

22. The substitute was *adopted*.

23. Rev. H. C. Hay offered the following resolutions:

Whereas, In the Divine Providence of the Lord our beloved brother, the Rev. John Westall, has for several years been kept from our meetings by growing infirmities of the earthly body, and

Whereas, He has now been freed from these earthly limitations and hardships,

Resolved, That the Massachusetts Association avails itself of this opportunity to express its deep love for our brother, in the trust that he is now restored to active forms of service to the Master, and, in higher ways, to that of the Church to which he gave a life-long devotion.

Resolved, That we express our sympathy with the Church which has known no other pastor.

Resolved, That to the family, which have realized in his life so great a blessing, we extend our heartfelt sympathy, and our prayers that, spiritually, their blessings may be found to be exalted, but not interrupted.

Resolved, That these resolutions be spread upon our Minutes, printed in the JOURNAL, and copies sent to the *Fall River News*, to his Church at Fall River, and to his family.

24. Mr. Wright offered the following: —

Resolved, The removal of Rev. Warren Goddard to the spiritual world leads this Association to express its appreciation of the services which for some fifty years he rendered to his Society and to this Church at large, performing all his duties with extreme care and affording us an example of unusual thoroughness and devotion in his calling.

25. These resolutions were spoken to with much feeling by Messrs. Wright, Wheeler, Phinney, Kimball, and Hay, and then *adopted*.

26. The time and place of holding the next meeting was left to be determined by the Executive Committee.

Adjourned with the 71st Selection and benediction.

JOSEPH PETTEE, *General Pastor*.

THEODORE F. WRIGHT, *Secretary*.

REPORTS OF SOCIETIES.

Abington. — J. E. Werren, *Pastor.*

Our Society numbers at the present time seventy-two members, thirty-two of which are non-residents. Two have joined during the past year, namely, J. Leonard Noyes, and Mary W. Pettee. Three have passed to the spiritual world, namely, Mrs. Nancy W. Cobb, aged seventy-six years; Mrs. Deborah A. Dunbar, aged sixty-four years; and Mr. James West aged eighty-four years.

As usual our Sabbath morning meetings for worship have been held on every Sabbath throughout the year. The Sabbath School, which takes place immediately after the morning service, had a vacation of two months, July and August. The adult class of the school have taken up the study of the International Sunday-School Lessons, and our pastor has held meetings in the vestry of the church, Sabbath evenings, and devoted part of the time to an extemporaneous explanation of the lesson, which has given very general satisfaction to all who listened to him.

Our social meetings have been cared for by a committee chosen for that purpose and have developed considerable activity, and we hope and trust usefulness. We would also state that instead of giving our church work to one large committee, as formerly, we now have a Church Committee, a Committee on Music, a Committee on Charity, a Missionary Committee, and a Committee on Social Entertainments.

Boston. — James Reed, *Pastor.*

Services have been held in our church every Sabbath during the entire year. During the summer months, the pulpit was filled by different clergymen. The Massachusetts Association met as usual on Fast Day, and the Massachusetts Sunday-School Conference, on Saturday, Feb. 22, in our church building, and were well attended.

Sept. 29, 1889, a missionary meeting was held in our church with a large number of people present. The New-Church Socie-

ties in the neighborhood united in the services, and their pastors took part in the same. We were also favored with the presence of Rev. Joseph Pettee, the General Pastor of the Massachusetts Association, and Rev. Chauncey Giles, President of the General Convention.

During the summer, the average attendance on our Sunday services was about one hundred and twenty, part of this being from neighboring Societies. Our organist, Mr. O. B. Brown, was away during July and August for a brief trip abroad, and during his absence Miss Edson filled his place quite acceptably.

The Cambridge Mission having proved so successful, a similar movement has been inaugurated in Malden during the past year, but with this difference, that the meetings are held Sunday evenings only, and have thus far mostly taken the form of lectures on the leading doctrines of the New Church as presented in the works of Emanuel Swedenborg.

The meetings have been ten in number, held in a hall at Malden, and the average attendance at the lectures was between sixty and seventy. Fully one half of the audiences have been strangers, and it is believed that an interest in the doctrines has been aroused of which we may hope to see the results later. The New-Church people in Malden, Melrose, Everett, and vicinity have been very constant in their attendance on these services, and have labored faithfully by precept and example to advance the cause of the New Church within their limits. As in the Cambridge movement, a local committee was first appointed to make a canvass in Malden and vicinity, and after their report was made to the Church Committee of our Society, the course of lectures was immediately commenced.

Our Sunday School is in a flourishing condition, and the doctrinal classes are well attended. Especially gratifying is the large number of young people between the ages of seventeen and twenty-one. Additions have been made to the library, and the school has been favored with a second collection of music arranged and selected by Mr. O. B. Brown.

The teachers' meetings are in charge of the pastor, and are held at regular intervals. Much benefit has been derived by the teachers, from the Saturday afternoon class conducted at the New-Church Rooms by the Rev. Mr. Wright. Commencing Nov. 10, a course of six Sunday evening lectures was delivered in our church by Rev.

Messrs. James Reed, J. K. Smyth, and T. F. Wright. The same lectures have been delivered in neighboring towns and cities, and have attracted attention from many thoughtful minds. The attendance was good although some evenings were stormy.

In our Christmas service for the Sunday School, held in our vestry, we had the assistance of an orchestra of eight performers under the direction of Mr. O. B. Brown; and the responsive service used was the one arranged by Mr. T. W. Harris and which gave so much satisfaction last year. Addresses were made by Rev. S. M. Warren and our pastor.

In February the estates numbered 58 and 60 Bowdoin Street were purchased by the Boston Society under favorable conditions, and have been leased to a responsible tenant for a term of years. The estates on both sides of our church building are now under control of our Society — a very important fact, having in view the real-estate improvements in that vicinity.

During the past year the following members have been removed to the spiritual world: Albert H. Shedd, Alanson C. Keen, Josephine Smith, Martha Curtis, Peleg W. Chandler, Anne W. Vaughan, Georgiana Hallett, Caroline M. Little, Warren F. Evans, Louisa Richardson, Francis B. Brown, Nancy Lewis, Henry P. Nichols. The average age of the above was over seventy years.

Caroline M. Little was the wife of the late Mr. Lemuel Little, and had been a member of our Society since 1823, or more than sixty-six years.

Mr. Henry P. Nichols was widely known to the people of Boston and vicinity, as a book dealer and publisher, and was a valuable member of our Society. A man of gentle and retiring disposition, the charm of his presence and conversation was heightened by his modesty.

Mr. Peleg W. Chandler was a distinguished lawyer, and an acknowledged leader at the bar. Until within a few years, he was a regular attendant on our services, and his good advice was always at our service when needed. The affliction of deafness which befell him in the prime of life, prevented his active participation in public affairs, but he still retained the deepest interest in all matters of the Church as well as of the State, and his opinions were eagerly sought and listened to as of great weight and importance. His funeral services were held in our church, and were attended by many distinguished men.

Our Society now numbers six hundred and fifteen members. Since the last meeting of the Association, thirteen have been added; thirteen, as above mentioned, have died, and five have been transferred to other Societies.

The Sunday School numbers twenty-two teachers and one hundred and twenty-three pupils, besides three adult classes which are well attended.

Notwithstanding the fact that many members of our Society and congregation have passed to the spiritual world, while others are actively interested in the Cambridge Mission, and are therefore seldom present at our meetings, there has been no appreciable falling off in the attendance at our various services. We feel justified in reporting a prosperous and happy year, with abundant prospect of useful work before us.

A report from the Cambridge Mission is here appended: —

Cambridge Mission.

The mission established by the Boston Society in Cambridge, in the Fall of 1888, has been continued with increased success. It has now been placed under the pastoral charge of the Rev. Prof. T. F. Wright, of the New-Church Theological School. Morning service is held every Sunday in the chapel of the School Building, with an average attendance of about fifty. There is also an afternoon service at four o'clock, at which the attendance averages about thirty. A Sunday School has also been established, meeting directly after the morning service; it is as yet small, but earnest and prosperous. By a recent estimate the total number of New-Church people — of all ages — in Cambridge, appears to be over a hundred, the greater part of whom are active in the work of the mission. Attendance at the service is increasing, and several times of late, the chapel, which will seat about a hundred, has been almost completely filled, and in the hope that before long its accommodations will become entirely inadequate, a fund for a church building has been established. We venture to express the hope that the success of the Cambridge Mission may stimulate the other missionary centres of the Association to increased earnestness and activity during the coming year.

Boston Highlands. — J. K. Smyth, *Pastor.*

Since our last annual report, we have celebrated the fifteenth anniversary of the dedication of our church building. The anniversary happened to come on the first Sunday in the year (Jan. 5, 1890), and the services and sermon for the day were made appropriate to the occasion. This event reminds us that we are still a young Society. It also supplies us a point of view from which to look back over the work of the Society. As the result of the earnest missionary efforts of the Rev. Mr. Silver, the Society was instituted with a membership of forty-nine, Dec. 18, 1870. The Society was at that time holding afternoon services in what was known as Institute Hall. In the Spring of 1873, ground was broken, and the erection of the present building begun. In a year from that time the Vestry was sufficiently completed to enable the Society to hold its services there. The entire building was finished in the Autumn, and was to have been dedicated in November. A few days before the time, however, Mr. Silver met with an injury, and the services were accordingly postponed. But on Jan. 5, 1870, the Church was formally dedicated. After going from place to place, trying, in spite of uncongenial and unsuitable surroundings, to establish and maintain a Church, with all that that implies, it was a blessing indeed to be able to feel that these wanderings were over; that a place had been found, a house provided, where the most sacred uses in which a people can engage could be regularly carried on. For in the Church of God there is the idea of permanence, of rest. Other things shift, change, decay; the Church remains. It is a house founded upon a rock — the Rock — and when so founded, the very flood-tides from the under-world cannot prevail against it.

Fifteen years is not a long time in the history of a Society. On the other hand, a great deal of history may be made in fifteen years. Many changes may take place in that time. Deaths, removals, the appearance of new faces, the transferral of responsibilities from hands grown too feeble to others grown strong enough to bear them — all this in the course of a few years, works marked changes in the outward appearance and life of a Society. With a Society that is young, like ours, the principal changes are likely to be those which come as the result of development. New methods, extension of uses, change and adaptation of forms and

services to the more complex life of the Society — these are to be expected. At least, it has been so with us. And in looking back over the history of our Society, which has not been without its moments of anxiety and struggle, it would seem as if we have much to be thankful for.

During the winter, a committee of young people, under the direction of the Pastor, have taken a census of the Society with the following result: present number of members, 178; of this number 129 are resident members. There are, in addition, 126 adults who are in attendance upon the services of the Church, and 124 children who attend either Church or Sunday School, making a total of 428 belonging to the Parish, 49 of which are non-resident.

Of new work during the year, to be reported, the young-people's "Fraternity" have established and successfully maintained a free Kindergarten in Roxbury, thus continuing in part the mission work which was carried on at the Roxbury Crossing for several years, as a joint undertaking of the several New-Church Societies in this vicinity. A very good house in an excellent locality for such work has been hired, and it is expected that the work will be gradually extended. Already some of the children have come into the Sunday School.

With the consent of the Society, the Pastor has done regular ministerial work for the New-Church Society in Dorchester on Sunday afternoons. He has also coöperated with Rev. Messrs. Reed and Wright in giving lectures in Cambridge, Boston, Roxbury, Lynn, Jamaica Plain, Malden, Manchester, Fitchburg, and Dorchester; has preached for the Connecticut Association in New Haven and Hartford; and has held summer services in Gardiner, Me., on five Sundays.

It became necessary during the winter to make a change in the provision for music. Instead of a regular boy choir, we now have four selected boys' voices, together with four adult singers, and the results are proving satisfactory.

A little band of girls in the Sunday School, some eighteen in number, have recently held a fair for the benefit of the Kindergarten fund. The proceeds were about $125.

Bridgewater. — T. F. Wright, *Pastor.*

During the past year, the following-named persons have been admitted to membership: Mrs. Fanny A. Case, Mrs. Edith Isabel Dike, Mrs. Louisa K. Dike, Mrs. Mary B. Keith, Fanny E. Jackson, Jesse M. Estes, Jennie T. Aldrich, and Joseph Tooker.

The following-named members have died: Mrs. Melinda Vaughn, Mrs. Hannah K. Conant, Mrs. Ellen Singleton, Mrs. Eloisa R. Hooper, Mr. Horatio B. King, and Mr. Thomas Cushman. They were admitted to membership as follows: Mrs. Vaughn, Apr. 1, 1883; Mrs. Conant, July 6, 1884; Mrs. Singleton, Oct. 1, 1882; Mrs. Hooper, Apr. 3, 1836; Mr. King, Apr. 2, 1876; Mr. Cushman, May 29, 1833.

Mr. Cushman was at church two days before his death, which took place Aug. 20, 1889. He was the only original member of this Society, but was a receiver for some time before 1833, when it was formed. He was nearly ninety-four years old at the time of his death. The others were also aged people, had been useful members of the Society, and all were much respected and beloved.

Four have been transferred to other Societies during the year: Mrs. Louise L. Kent to the Philadelphia Society (Mr. Giles's); Mrs. Bethia Pratt to Brockton; Mr. and Mrs. Charles Cobb to one of the Chicago Societies.

Our Sunday School maintains its usual activity and interest. The numbers are about the same as last year, and we are fortunate in having the same teachers now as then. These instructors are all ladies, intelligent, efficient, and faithful, who seem to have the happy gift to interest their pupils by whom they are much beloved.

The ladies of the Sewing Circle have had eight sessions up to the present time, and more are to follow. They have been engaged in charitable work, as heretofore. There are forty-five members, the average attendance being something over forty.

The social entertainments have been similar to those of former years. A lecture on Granada and the Alhambra, with stereoscopic views, given by Mr. Edgar Parker, was of great interest. A concert given by the members of the Society last Wednesday evening, was especially enjoyed, and that closed the course of entertainments for this season.

Since the Pastor left us to enter on his new duties in the Theological School at Cambridge, the pulpit has been supplied by Mr. Louis Rich, of Chicago. The term of his engagement expires in

May. No steps have yet been taken to renew the engagement, but doubtless a meeting will soon be called to consider the matter. Mr. Rich has had the general management of the Sunday School and special charge of the adult class. Its numbers remain very nearly the same as last year. The Sunday morning service has been held with the usual regularity. The evening services are discontinued.

Brockton. — Rev. H. E. Goddard, *Pastor.*

Our report should certainly come with thankful hearts for the many blessings we have received during the past year. For in past events we can see the wonderful provision of our Heavenly Father for our eternal happiness and welfare. There have been very few changes in our external affairs of the Church, but we feel quite sure there has been a very steady progress in bringing the beautiful doctrines of the New Church into life. Our Pastor's health having very decidedly improved, he is able to give us his whole time and strength in the pastoral work, and we feel satisfied that he has given us his best efforts in building up a true society of the New Church.

There has been only one removal among our members to the spiritual world the past year, which was that of the Rev. Warren Goddard, in the ninetieth year of his age and, after fifty years as Pastor and laborer for the ultimation of the doctrines as revealed through the writings of Swedenborg, we can truly say that human language cannot express the great use he has been under Divine Providence to our Society and community, and we feel that his use is not finished by his removal to a world whose atmosphere is love and wisdom.

There has been an increased attendance at the Sunday morning worship, and with very marked interest which is often expressed by those that have been in attendance. The Society employs a very efficient quartette to assist in the worship, which gives very general satisfaction, yet there are some who miss that peaceful state of worship which we have when all who can, join in singing the selections from the Word.

A new plan has been adopted with us the past winter of having the children retire from the morning worship during the sermon, they being under the care of one of the teachers. This plan, we think, has given very good satisfaction to parents and children.

Monday evening meetings for the study of the doctrines have been held in the church parlor the past winter, under the direction of the Pastor, and have been well attended by both young and old. These meetings we feel to have been of great help to the understanding and application of the teachings of the Church.

We have also had, in connection with the Sunday School after the morning service, a class for the older children and for any adults desiring to participate. Our Sabbath School, we feel, is under very good management, with an increased attendance, and that the Superintendent, the assistant, and teachers, are in the love of their use. The review of the lesson with the use of the blackboard by the assistant, Miss Hathaway, has been very interesting, and must be of great use in impressing the literal sense of the Word on the minds of children. This is very manifest in their increased readiness in answering the questions on the lesson. The School is very fortunate in having the services of Mr. William Faxon to conduct the singing, and of the wife of our Pastor to preside at the organ — these services we appreciate very much, as they are both well adapted to give the children good instruction in music.

The Ladies' Sewing Circle has become a very prominent society, and has been productive of great good, not only in the work of their hands, but in bringing the society together in a social way. The meetings have been held very regularly every two weeks in the vestry and church parlor, when all are invited to come and partake of the supper prepared by the ladies, and spend the evening in a social manner. For the sale of the articles made, a fair was held on the 1st and 2d of April, under the name of a Carnival of Colors, which was a very pretty affair. The financial results are not yet reported.

We have also to report a very successful course of entertainments the past winter, both socially and financially, for after paying all expenses the balance lacked only a very few dollars of being sufficient to pay for a beautiful upright piano which was purchased for the church parlor.

Our house of worship was closed during the summer vacation, which was not our custom during the life of the Rev. Warren Goddard, as he was always at home throughout the year, and it always gave him pleasure to officiate in the absence of his son, our pastor. It may be of interest to say that we have had under con-

sideration the past year the matter of either remodelling our present house of worship or of buying another lot and building a new church, as we all agree that after more than thirty years' use our church edifice in its present condition is not in keeping with our needs nor with our ability to provide a better, and that a change of some kind should be made very soon. No real progress has been made in the matter, but we hope it will again come up for definite action this Spring.

We are pleased at the prospect of the removal from Providence, R. I., to our city, of Warren Goddard, Esq. We shall give him and his family a hearty welcome.

Brookline. — W. H. Hinkley, *Pastor.*

This Society has undergone but few changes since our last report. We now have to report the removal to the other life of Mrs. Laura W. Shewell on May 28, 1889, and of Mrs. Eunice M. Woods, Jan. 26, 1890. The former was one of our active members, the loss of whose natural presence and activity was deeply felt. Mrs. Woods had attained the age of ninety years and was well known and much esteemed by the older residents of Brookline as a woman of rare piety and devotion. At our next quarterly meeting on Easter Sunday two new members will be admitted to the Society.

Dorchester. — J. K. Smyth, *Minister.*

An account of the history of our Society for the past year may not be interesting to the Association, but the experience of it has been useful to us, and also, we hope, a progressive step in our history. As a Society we have not been exempt from some of the trials which have in times gone by retarded the growth of other New-Church Societies. Differences of opinion have arisen as to the proper means to be employed in fully effecting our organization; and the failure of some of the means tried has had perhaps a discouraging effect on the Society; but we feel that we have not yet exhausted all proper expedients, and as long as we can see any hope of success shall continue our work, knowing that by so doing the Lord will bring about the desired end if it accords with His will.

A year ago the Society voted to employ Rev. Mr. Smyth as our minister. The desire in so doing was to increase our membership, expecting thereby to make the burdens of conducting the natural duties required of us to fall more lightly on each individual. The statistics of the Society which you have just heard read will show you that the work has been barren so far as the desired result was concerned, but the Society has for several months enjoyed the preaching of a thoroughly able and wonderfully gifted minister, whose teachings we believe have been the outflowing of the Lord's wisdom, and we have without any doubt received great spiritual benefits, the direct result of which is that as a Society we are much wiser than we were a year ago, and consequently are better able to bear the disappointment we have experienced by not having our wishes gratified. We hope and believe that in our case the disappointment has not proved to be disastrous to the welfare of the Society; but we feel that we are working at a great disadvantage as long as we are obliged to hold meetings in the church of another religious denomination. We think that this has kept many from knowing about our services, and the Society is now seriously considering the feasibility of erecting a small chapel in a somewhat different location.

East Bridgewater. — T. O. Paine, *Pastor.*

The work accomplished this past year has been as follows. Every Sabbath during the year we have had a morning service conducted by the pastor, with one exception, when the Rev. E. P. Rowe, of Virginia, a Methodist friend, was invited to officiate, and a Sabbath School conducted by the superintendent, Mr. L. W. Richards. Ours is the only church in the village, and our congregation has in it members of several other denominations who attend regularly.

During the fall, praise meetings were held from seven until eight o'clock in the evening. The first part of the time was devoted to interesting the children. At one of these meetings our pastor spoke to us on "Simplicity of Life." The Lord's method of teaching the ten blessings was his illustration. We sing from the Liturgy and singing-book used in the Sabbath School. On different evenings two ministers have addressed us. Our superintendent and a friend in the village have written papers — one on "Swedenborg

as a Teacher of Truth," and the other "On the Use of attending Church." This meeting seems to meet the wants of some who do not come in the morning. Flower Sunday a sermon was written for the children, and on that day we had the largest attendance during the year.

At the Annual Meeting of the Legal Society considerable interest was shown; thirty new members were added and about one hundred dollars more than usual subscribed. The Christmas Vesper Service was much enjoyed; both the old and young participating in the exercise, the musical part being led by a cornet. The Children's Dancing Party was a good time. A Bible class was started in October to meet once in two weeks, on Wednesday evenings, taught by our pastor. The Ladies' Sewing Circle meets once in two weeks for the afternoon, or for the afternoon and evening as is most convenient for the hostess.

We have a large choir, and an effort is made to make the singing correct. With this object in view a free singing school is held for those interested in music, by the leader.

Friends contribute *The Helper* and an attractive receptacle was made for them by one who seems glad to help the Church. Some of our people are doing good work for Church life; if we are not all helping, we have not the true spirit of the Church which should delight in being useful, and following the desire the work to be done is presented.

Fall River. — G. S. Wheeler, *Minister.*

With the friends in Fall River the minds and hearts of all are filled with the loss of our pastor, the Rev. John Westall, who passed into the spiritual world on Tuesday evening, March 25. As is known, he had been in declining health for several years, and for over a year had been confined to his home. His illness, while lingering, was yet turned by the singular grace and beauty of his nature into a blessing that spread its influence far and near. Up to the last he retained his wonderful memory, and though for some time lacking the strength to engage much in conversation with friends, yet whoever came in to see him always went away blessed; for if he could say but a few words, the words were those that would elevate and instruct. His work has been large and full. His influence has been one of the chief factors in giving the present tone of

quietness, order, and culture to our city. He was loved by old and young, rich and poor, and all have hastened to do him honor. Under his ministrations our Society has grown and developed into its present strength. Through his instrumentality our Church was erected, and by his loving counsel the members have profited. The Society feels keenly his departure, but what is our loss is his gain in all the realities of heavenly life, and we bow our heads in trustful submission to the wise Providence of the Father.*

The work of the Society for the past year has gone on with activity and prosperity. Four have been baptized, three have been confirmed, and two have united with the Church. The Sacrament of the Holy Supper has been administered four times at the south side of the city, and on the regular quarterly Sundays in the church. The minister has consecrated two marriages, and officiated at five funerals.

Last Easter the useful custom was established of presenting Bibles to the children of the Society who had been baptized, and who had reached the age of seven years, and of presenting "Books of Worship" to those who had reached the age of fourteen. This presentation, with a short address, occurred just before the sermon — four children receiving Bibles, and one a "Book of Worship." It will be repeated in the coming Easter service.

During the August vacation extensive repairs were made upon the church. The interior of the vestibule and auditory were entirely repainted and redecorated, the flooring in the vestry was repaired, and the furnace put in order. These repairs which were much needed, and give satisfaction to all, were made possible by the energy of the Ladies' Sewing Society which bore the expense of the decorations, and the Young-People's Association which contributed the money for the repairs to the vestry and furnace. Recently, to complete the furnishings of the church, some of the members and friends have presented to the Society a fine new chandelier, so that at the present time the church building is in perfect order and complete in its appointments, and presents to those who enter a warm, cheerful, and homelike appearance.

Vesper services were held for six Sundays during June and July. During the months of January and February, the attendance was much affected owing to the prevalence of the epidemic, but aside from this season of affliction the attendance at the regular morning service has been very good throughout the year.

* An account of Mr. Westall's life appeared in the *Messenger* of April 2.

With the opening of the Fall work the meetings of the Ladies' Reading Class, which meets on Wednesday afternoons, was resumed. They have finished the work on "Heaven and Hell," which was commenced last year, and are now studying the "Earths in the Universe," which is new to most of them and very interesting.

A Thursday evening Doctrinal Class, which met fortnightly, was held during October, November, and December at the home of the minister. The study was in the "Divine Providence," and the attendance was largely of the young people.

The class of English young men which was spoken of last year, has been continued through the fall and winter with marked usefulness. The meetings have been held at the home of one of the operatives at the south side of the city on fortnightly Tuesday evenings. Last year the first half of the evening was spent in the practice of music, and the last part in the Bible study. But this year, owing to the fact that many of the class had gone away on account of the strike in the summer, and new ones had taken their places who could not sing, the minister determined to devote the first part of the evening to the study of some useful scientific subject. With this end in view he took up some astronomical lessons and also some studies upon the atmosphere, the ocean, and the formation of the rocks. One evening was spent in studying the uses of the digestive organs as shown by a manikin loaned by the Principal of the High School, and in drawing out a spiritual lesson by means of their correspondence and use. Dr. Terry, a surgeon of the city also gave an evening, and after the Bible lesson, explained to them the construction and use of the eye, dissecting before the young men the eye of an animal and illustrating the use of the various parts on the blackboard. The Principal of the High School devoted one evening to showing them the face of the moon and the rings of Saturn through the large telescope. When he was through and they were all descending from the observatory, he exclaimed, "How thirsty those young men are for knowledge! It is a satisfaction to devote an evening to them, they drink in knowledge so eagerly."

The attendance at this class has run from seven to eighteen, with an average of ten. Four of them — and these four from the nucleus of the class — have had New-Church associations, but are not confessed New-Churchmen. The remainder are mostly Methodists, with one or two Catholics. They are men from eighteen to

twenty-five years of age — uneducated and some of them picking out the words one by one as they read. But they are young men of good moral tone, quick to observe and equally quick to see and acknowledge a spiritual truth. And it has gladdened the minister's heart to see that they drink in the spiritual lessons from the Bible with just as much readiness and eagerness as they have shown towards secular subjects. Alternating with this class of young men, a Bible class has been held at the residence of one of the members on the south side of the city. This has been a very useful class. The attendance has averaged eleven — half of them not being of the New Church.

The meetings of the Young-People's Association have been useful, interesting, and well attended. Aside from the money they raised to bear the expense of repairs in the vestry and upon the furnace, they have been able to add somewhat to the treasury by the work of the winter. One feature that has grown from the Association is a male quartette which is of real use and service in the Society.

On Nov. 7, the Hon. Milton Reed of this city gave for the Association a lecture upon "John Bright." On Jan. 9, the Hon. John S. Brayton gave to the Association a most useful and instructive talk upon "The Courts of Massachusetts." On Jan. 15, Mr. George W. Penniman gave a very interesting illustrated lecture upon "The Great West."

On Tuesday mornings a reading has been held at the home of one of the members, in "Apocalypse Revealed." This reading has been attended by one Methodist lady, and has been useful and interesting. One general tea party has been held in the vestry of the church. It was very largely attended and very enjoyable.

The Sabbath School has pursued the regular course of lessons adopted by the Sabbath-School Association. Teachers' meetings are held each Sunday evening. After the lesson in the Sabbath School, the minister devotes ten or fifteen minutes to a general exercise — either asking questions or illustrating the lesson by maps upon the board. Some fifteen or twenty volumes have been added to the library.

In the work of the Sabbath School, in the work of the Young-People's Association, and in the work of the Church, the minister has been greatly assisted by the willing help of the young people, and by the coöperation of the older members.

Lancaster. — G. I. Ward, *Minister.*

There is but little to report with regard to the Lancaster Society, the first important event being the retirement of our pastor, Rev. Richard Ward, for a year's vacation on account of deafness, his son Rev. G. I. Ward having been engaged to take his father's place. There has been no increase of numbers during the year, and but one death, that of our venerable friend, Mr. Calvin Clark, who reached the great age of eighty-eight years and eleven months, passing away on March 20. Mr. Clark was a genial, courteous gentleman of the old school, ever ready to assist in all good uses in the Church, and in him we have lost a willing and firm supporter.

During Mr. Ward's vacation, last summer, while in New Hampshire, he held a service at the house of his son, Dr. Ward, when he baptized two little grandchildren, some fifteen persons being present. He also baptized five children of Mr. Scott at their home in Clinton, their parents being members of our Society. In Mr. Ward's absence, the chapel was closed one Sabbath, the other three the pulpit was occupied as follows: July 28, by Rev. Warren Goddard, of Providence, R. I.; Aug. 4, by Rev. C. H. Mann, of Orange, N. J.; Aug. 11, by Rev. S. S. Seward, of New York City.

Our Sabbath School is limited in numbers — there are but two classes — the infant class consisting of five children, they being in charge of Mrs. Calvin Clark. The adult class, some twelve or fifteen in number, is conducted by the minister. The Thursday afternoon readings have continued throughout the year as formerly. Beside the writings we have read Rev. John Worcester's "Physiological Correspondences" and Prof. Parsons's "Mystery of Life."

The Sewing Society, though small, does not languish for interest in the work, or sociability. We have had also quite a number of pleasant tea parties which proved occasions of much enjoyment to all. We, as a Society, sustain pleasant relations with the other Societies in town, frequently mingling with them with feelings of cordial esteem. During the Spring, we had the great pleasure of welcoming once more to Lancaster our beloved, venerable General Pastor, Rev. Joseph Pettee.

Lynn. — M. J. Callan, *Minister.*

With our first report there is nothing remarkable to present, although the year has not been entirely uneventful. Services were held regularly on Sunday afternoons, in a hall on Central Avenue, until the Sunday after the destructive conflagration of Nov. 26, when the room being required for business purposes, a removal was made to much better quarters at No. 33 Summer Street, which we still occupy. The Sunday School is at two o'clock, and the regular service at three o'clock.

The formal institution of the Society was on the sixth of October, 1889, as the Association is already informed, it having been duly received at the semi-annual meeting the same month in Bridgewater. The original membership was twenty-four, and we have lost one, Mrs. Elizabeth Brown, by removal to the other life, and gained two — one by transfer from Boston and the other from Roxbury — so that the membership is now twenty-five. The Sunday School has been regularly kept up, with the exception of a brief vacation in the summer — a picnic being held in Nahant, which was generally attended by the congregation and by the Salem people.

A Reading Circle meets on Tuesday evenings, at the houses of the members, and is conducted by the minister.

The Industrial Aid Society, conducted by the ladies, meets twice a month, and gentlemen are invited in the evening, when coffee is served, and the reading-circle exercises follow.

Early in the winter the course of six lectures, by Messrs. Reed, Wright, and Smyth, was delivered here to very fair audiences, and we feel that they were productive of much good.

The November fire which affected us all, more or less seriously, entirely cut off the resources of two of our worthy families; but an appeal through the *Messenger*, brought a fair amount of relief.

Rev. M. J. Callan has been our minister, having just closed the second year with us, performing the duties here, in connection with those of Salem, in a very acceptable manner indeed, filling every requirement with entire satisfaction. Being well indoctrinated in the writings of the Church, and with a knowledge, by education and experience, in secular affairs, and with a never faltering faith in the reality of the new dispensation, and bringing a heart full of the love of the work, the universal feeling is one of sorrow at the prospect that he may not remain longer with us. It was

hoped that arrangements might be made so that he might with his family remove to Lynn, and have regular services instituted in Malden, so that the two places, with the aid of the Union, might furnish him a support. But it is realized that a Church must have earnest people, as well as an able pastor!

While we feel that we are slowly gaining a firm foothold in the city, and securing the respect of the community, a feeling of sadness cannot be avoided that so few even among those who seem to accept the doctrines, really grasp the idea that "The Lord has set His hand again a second time to redeem His people," that we are indeed living in the actual time of the Second Coming of the Lord.

Manchester, N. H. — Carl Roth, *Leader.*

Enclosed please find the statistics of the First German New-Church Society of Manchester, N. H., to which I can add but very little. We have been pleased to have Divine worship every Sunday last year, under the leadership of Mr. Carl Roth, except when Rev. Mr. Werren was here in April and September, when we enjoyed having services from him, and taking the Holy Supper together, and we hope we can enjoy his presence in our Society for many times more.

Mansfield. — G. F. Stearns, *Minister.*

Regular services have been kept up through the year in our chapel, including the Sunday School, which has been held regularly, except through July and August. Evening lectures have been given since February. Rev. Mr. Stearns was absent seven Sundays, holding services — four in Lawrence, one each in Boston, Pigeon Cove, and Rock. Rev. Mr. Pettee supplied us two Sundays, Mr. L. G. Landenberger three, Mr. Hayes one, and on one no service was held.

Four church festivals, including Christmas, have been held during the past year. We have also had social tea meetings in the vestry twice a month, with some interruptions, during the cool weather.

Two have joined the Society, and one has been transferred to the Lynn Society. Our minister has attended five funerals, baptized one infant in Haverhill, and officiated at one wedding in

Mansfield. Two valued members have ceased attendance on account of paralysis and the infirmities of age, and a third has yet longer been kept away from the same cause. One of these, Mr. S. Payson Hodges, probably did more to provide the Society with its chapel and to support our worship than any other person. When he became unable to get into a carriage to ride to church, he still came when the weather would permit, being partially paralyzed, and walking very slowly the two miles between his home and the church. Our sympathies and prayers go out for these faithful members in their affliction.

Newtonville. — JOHN WORCESTER, *Pastor.*

EARLY in the year the name and the constitution of our Society were changed. Like other Societies of the New Church in this neighborhood we had originally a twofold organization — a religious society consisting of the adult members of the Church, and a legal corporation consisting of pew owners, not all of whom were members of the Church.

As the number of members of this corporation was small and many of them not now residing with us, the difficulty of obtaining a quorum for a legal meeting for the election of officers and for other business was constantly increasing, and the choice of officers narrowed down to a few individual members, thus excluding from the management of the affairs of the Society many of its most efficient members.

To remove this difficulty, a new corporation, under the name of the Newtonville New-Church Society, was established under the statutes of this Commonwealth. All resident members of the religious Society of the age of twenty-one years are entitled to become members of the new corporation by signing their names to its By-Laws; the property of the old corporation consisting of the church parlor, and of all other property, except such pews as are still held by original owners, whose rights were reserved, has been transferred to the new body, and thus the members of the religious Society gain the full control and interest in its affairs which seem so essential to a proper management of its business concerns.

The year has been a heavy one to us as to the whole community in regard to sickness and death. Six of the elderly ladies belonging to our congregation having died — five of them since the first of October.

They are Mrs. Lockett, Mrs. Mary E. Clap, Mrs. Clara A. Keyes, Mrs. Lydia A. L. Pulsifer, Mrs. Field, and Mrs. Waterhouse. Three were members of our Society, and two of other New-Church Societies.

Were it not that we have so strong a sense of their continued love for the Church, and interest in all that concerns its spiritual welfare, their friendly presence and constant expressions of affection would be greatly missed. We have no doubt, however, of the increase of strength and expansion of spirit that come to all the societies of the Church by the gathering of members of the Church into the spiritual world, and the enlargement of their wisdom and their opportunities under the more favorable circumstances of that world.

Our Sunday School is growing as the children of the Society are multiplied, and under the earnest and tender care of our pastor forms a marked and most interesting feature of our church life. We have the promise that our children will more than fill our places as we pass on, and the responsibility falls upon them. They appear to have little tendency to stray away from the Church ; but while the elder people are here to bear the burden, the young people do not fully awake to the importance of the use which the Church performs to the community in keeping the light of the Church burning brightly, and bearing it firmly upon its candlestick.

Our congregation increases steadily from without as well as from within, and there are no entire pews now to be had in the Church, a fact which leads us to look forward and to some extent to prepare for the need of enlarged accommodations which may come in a few years.

A course of eight lectures upon the New Church and the spiritual interpretation of the Scriptures was delivered by Mr. Worcester on Sunday evenings in the autumn months. They were attended by audiences of less than one hundred, about one half of whom were not members of our own congregation.

After the morning services a large class of adults is reading the "True Christian Religion" under the guidance of Mr. Prince. A class of ladies meets with Mr. Worcester every Wednesday afternoon for the study of the "Apocalypse Revealed."

During the month of March, meetings were held every Sunday afternoon for instruction in the general doctrines of the Church,

intended especially for those who might be looking forward to membership. They were attended by about fourteen persons.

A new organ, believed to be of unusual richness in the more quiet and sweet-toned stops, has just been put into the church, and will be used for the first time on Easter Sunday.

We much regret the apparent necessity for work beyond their strength which forces itself upon all our ministers who are able to take a part in the missionary and other general work of the Church, and at times taxes their physical faculties beyond immediate power of endurance.

It would seem well to give careful consideration in this general body to our duty in regard to such work, in a field where the need appears to be so great and the laborers few indeed.

Pawtucket.

I HAVE received a blank form for the statistics of the Pawtucket Society. As the house has been closed since the first of last July, I am not certain that there are any statistics that you require. If there are and you will indicate them, I shall be glad to furnish them.

C. T. PRATT, *Secretary.*

Providence. — H. C. HAY, *Minister.*

OUR Society has found plenty of work to occupy its time the past year, and we believe considerable good has been accomplished.

Rev. H. C. Hay entered upon his duties as minister of the Providence Society, June 1, 1889, and his ability to creditably fill the position he now holds is apparent; the advantage of having a regular minister is also clearly seen. The average attendance at the morning worship has increased to ninety-two and at communion to fifty-seven. The week-day meetings have been held regularly every Thursday evening, and have called out an encouraging attendance. The Sunday evening meetings at which the International Sunday-School Lessons for the following Sundays are the subjects discussed, have also been appreciated. The spiritual significance of these lessons has been particularly dwelt upon. Many strangers have attended these meetings and expressed themselves as well

pleased with the doctrines taught. The attendance is increasing.

In the Sunday School a like increase in the attendance and interest is shown. The number of members has increased fifteen, and the average attendance ten. A new class of young men has been formed, and with Mr. Warren Goddard as teacher has become a permanent part of the Sunday School. A stereopticon, paid for by voluntary subscription, has proved a valuable addition in the Sunday-School work.

The social life of the Society has been more full than for some years past. On the fifteenth of October, 1889, the Society celebrated the fiftieth anniversary of its organization, and in connection with the exercises, a reception was given to Rev. H. C. Hay, minister of the Society, and his wife. On the Sunday preceding, an anniversary sermon was preached at the morning service, and a lecture delivered in the evening by the Rev. John Worcester, on the subject "What the New Church is." As a detailed account of these exercises appeared in the *New-Church Messenger*, it does not seem necessary to repeat it here. Later in the year, Mr. and Mrs. Hay entertained the congregation of the church at their home, and in February, Mr. and Mrs. Darling did likewise; at the latter place, quite an elaborate musical and literary programme was carried out.

In March, a farewell tea party, under the care of the Ladies' Sewing Society, was held in the church rooms, complimentary to Mr. and Mrs. Goddard, who are about to remove from this city to Mr. Goddard's old home, Brockton, where his business connections call him. His going will leave a vacant place in our hearts as well as in our Society not easily to be filled.

The Young-People's Society has carried out quite successfully a programme of entertainments consisting of a lecture, socials, and a dramatic entertainment, a part of the proceeds of which have been used in repairing and improving the church rooms. The King's Daughters, assisted by the King's Sons, have busied themselves in charitable work, provided flowers each Sunday for the chancel, which are afterwards sent to the sick, and are at present preparing for a sale, with the assistance of the Ladies' Sewing Circle, of fancy articles, to be held the week following Easter. The present object of the King's Daughters is to raise a sufficient sum to purchase a piano for use in the church rooms. The King's Sons, organized by Mr. Hay, have also been of use on many occasions.

Although the membership of our Society does not increase as fast as we might wish to have it, yet there is evident a growing interest in the members themselves, and in those who attend our services, but have not yet formally joined themselves with us, and we look forward with greater and increasing confidence that the place to be occupied in this community by this Church is not a small one, and that as we become more willing and more capable of working for the Church the field of labor will grow and widen correspondingly.

The church has been kept open and the pulpit supplied every Sunday during the past year. Mr. Hay exchanged pulpits with Mr. Wheeler, of Fall River, for one Sunday. In November and December, Mr. Hay delivered a series of six Sunday evening lectures, which were fairly well attended, the weather interfering somewhat. On Nov. 24, General Pastor Rev. Joseph Pettee visited this Society and preached at the morning service. As illustrating the position which our Church holds in the community, it may be mentioned that our minister has been invited to address the "Elmwood Flower Mission," twice; the "Union for Christian Work," once; to officiate at the Christian Mission Sunday service, three times; and to participate in the dedication of an undenominational church.

There have been received into the Society four members, namely, Mr. and Mrs. Hay and Miss Ida L. Esten by letter, and Miss Agnes A. Smith in the usual manner.

Three removals by death are recorded: Thomas W. Richardson, Mrs. Martha K. Oldfield, and Mabel K. Riley. The number of members is now one hundred and two.

Salem. — M. J. Callan, *Minister.*

The past year has been with us, to an unusual degree, one of alternate depression and elation, and we are still balancing between the two, uncertain which way events are tending. In some respects our external progress has been retarded, while in others we recognize the Divine Providence in relieving us in unexpected ways from pecuniary embarrassment.

Sickness and removals have diminished the attendance at our Sabbath services, especially during the winter, making the average less than in recent years. On the other hand, we have had — aside

from a short vacation — the constant services of our earnest and devoted minister, the Rev. M. J. Callan, whose labors divided between our Society and friends in Lynn, have been arduous, and doubtless often difficult, because our requirements, arising from different states of organization, have been somewhat diverse. Yet in respect to both he has occasion for encouragement. Through his influence, one in Salem who was a stranger to the Heavenly Doctrines is now rejoicing in the new light, and has joined our Society ; and in Lynn he has organized a Society, and established a Sabbath School, among those who a short time ago with a few exceptions, had no knowledge of the New Church.

Those of our number who have been able to attend regularly our Friday evening meetings which have been held during the year, have found them highly interesting and instructive, especially since our text-book has been the "Apocalypse Revealed," in the study of which we have advanced to the eighth chapter. Our pastor's lucid explanations have brought more clearly to our apprehension the meaning of this wonderful book.

In our Sabbath School, of which Mr. Callan is superintendent, his wife and daughter have taken much interest. The latter has charge of a class of young children, which she instructs with much tact, by means of object lessons, and illustrations on the blackboard. This class is a pleasing element in our Society.

Pecuniary embarrassments and diminution from other causes, of our resources, render it impossible for us even in connection with the Lynn Society, to offer Mr. Callan an adequate support. No action has yet been taken by us in the matter, and we can but hope that if obliged to leave us, he will find a field whose harvest will more abundantly reward his labors.

The ladies have continued their monthly tea meetings with the usual attendance and interest, and their last annual sale yielded an unexpected profit.

Two picnics — one in Lynn, the other in Salem — in which the Societies united by invitation, were occasions of much pleasure. An annual recurrence of them we hope may be long continued ; they bring us together pleasantly on the social plane, and conduce to a fuller degree of interest in each other's spiritual welfare.

Waltham. — Benjamin Worcester, *Leader.*

The Waltham Society, during the past twelve months, has undergone no important changes, as will appear from the appended statistics. The number of members remains exactly the same, though the average attendance at services shows a slight decrease from last year.

During the year three of the original twenty-four members who, twenty years ago, joined together to form the Society, have passed away from this world. To the influence and encouragement of Mr. Calvin Clark, whose death occurred on the 19th of March, the Society was largely indebted for its separate existence, and as long as he lived in Waltham, the sustaining power of his kindly good-will was always depended upon. In 1875, he left us to join in forming the Lancaster Society with which he was connected to the time of his death.

Mr. Albert H. Shedd, who died soon after the last April meeting of the Association, was also one of the leaders in the formation of the Society, and during the first half of its existence was one of its officers. Though, owing to a change of residence, it seemed right to him in 1881 to transfer his membership to the Boston Society, he never lost his devotion to the Waltham organization, and was always held in highest esteem by his earlier associates. A week after Mr. Shedd's death, occurred that of his sister, Miss Martha E. Shedd, who throughout the life of our Society had been one of its most faithful and interested members. Her willingness to assist in every undertaking of the Society, and her strong though unostentatious endeavor that all with which she had to do should be elevating in character, will be long remembered by her many friends.

Not only by the loss of those who had been members has our Society suffered, but in the death of Miss Josephine Smith, one was taken from our community who, by her example of noble self-sacrifice and unselfish devotion to the welfare of others, had won the love and respect of all.

Services have been held regularly in the chapel throughout the year, and the Holy Supper has been administered four times by Rev. Joseph Pettee.

Wednesday evening doctrinal meetings have, during the winter, been held weekly instead of fortnightly, as last year, the average attendance being fair.

With the exception of a Christmas tree for the children, and a very enjoyable reception by one member of the Society, no social meetings have been arranged by the Society proper. The "Piety Corner Club," to which many of our members belong, has been very active, and had almost entire charge of the social life of the community. Its members have held monthly meetings, the ladies coming together in the afternoon to sew for charitable purposes, and the gentlemen joining them in time for tea, which has been followed by evenings devoted to music, readings, lectures and other similar entertainments.

Yarmouth.

During the past year four members have joined the Society, two members have been removed to the spiritual world, and three have resigned.

The time for which Mr. Ward had been engaged by the Society expired last October; the pulpit has since been supplied by the Rev. Mr. Pettee, Mr. Bjorck, Mr. Spiers, and Mr. Rich.

REPORTS OF OFFICERS AND COMMITTEES.

Report of the General Pastor.

From Jan. 12 until the beginning of April, I was disqualified by illness from performing my accustomed services on the Sabbath, and of attending the meetings of the ministers and of the Missionary Board in February and March. For about forty days, I was prevented from visiting the Rooms in Boston. Came into the city Feb. 29, but the effect was so unfavorable that it was deemed the part of prudence not to come again until March 12. Since that time have made my regular Wednesday and Thursday visits, and have besides on other days attended three meetings of the New-Church Institute of Education.

In consequence of the disability caused by illness, the number of my public ministrations for the year has been of course considerably diminished. During the year have preached thirty-five times, and administered the Holy Supper usually at least in connection, fourteen times; have officiated at five baptisms and six confirmations, and have attended four funerals. The number of gift books distributed is about thirty.

On Sunday, Oct. 6, with the concurrence of the Executive Committee of the Association previously obtained, instituted at Lynn a Society under the name of "the Lynn Society of the New Jerusalem." It consisted of twenty-four members — fifteen women and nine men.

John Westall, a beloved brother in the ministry of the Church, has within a few days passed into the spiritual world. He has, until within five or six years past, been a man of great activity and efficiency. He was endowed with qualities which made him quite effective as a public speaker, and brought him into great demand and made him markedly popular and useful. There are few, if any, among us, whose services in the peculiar direction of public addresses, have been more desired and admired than his. To our natural views it appears as a great calamity that so important a means of really useful work as the illness to which he has for so long a time been suffering, should be taken from us. But has this

apparent loss to the Church been, as it naturally appears, a real loss, or without compensation? Have these years of outward disability left a blank or anything approaching one in his usefulness in the world?

Thinking of the ever infinite love of use of our Heavenly Father, and His ceaseless activity in making every creature of His useful in the highest degree, tends to the conclusion that this cannot be so; and that a capacity of usefulness like that of our brother cannot have been going to waste. Though reformation forced by sickness is not substantial and real, we are abundantly taught, that spiritual progress is not interfered with by it in those who are in the endeavor to live a good life. Now there is a use to be performed in the Church of far greater importance than that to be secured by great rhetorical power. And this capacity without a predominant love of saving the souls of men or of doing them real, unselfish service, which love in the early stages of the regenerate life is only in the beginning of its development, is lacking in a most essential quality. And there is in the place of this most essential quality, another which looks more or less to the gratification of loves which are natural and into which self enters. We were very sorry to lose the use of our brother as a very interesting and effective advocate of the truth and the life of the Church; but it is not difficult to see that his being laid aside from this was the means of a far greater good. Those who knew him know with what marked meekness and humble resignation he submitted to the great natural privation. Now what is the comparative worth of the meekness and lowliness of heart derived from his Lord and Master by the long period of such humble resignation? Do not you and I need assistance in the practical cultivation of this and kindred qualities more than we do the pleasure of listening to words of mere eloquence? Which does the most essential good to listen to one whom we admire, and whom we praise, possibly to the gratification of loves in him which must needs die in order that in the sight of the Lord he may be fully alive, or to feel from him a sphere that cherishes in us humility and self-abnegation, and brings us more under the influence of Him Who is meek and lowly in heart?

We have the most abundant reason for feeling assured that our brother in meeting the affliction in the way he has done, in giving up his own life, as we have so much evidence that he has been

doing, has done a use of indefinitely greater value than any amount of mere eloquence could have done without this to the whole Church of the Lord. The use indeed comes in an inward and unseen way, and not in an outward one of whose source we are conscious, but it is not on this account of less, but even of greater use; for the Lord provides that there shall be such a connection between the members of the body of the Church as there is between the organs of the material body, and that every member in doing his own work shall promote the vitality and usefulness of every other member; and this is no less true of interior than of exterior work, of the work of the last years of our brother than of that of the previous years.

JOSEPH PETTEE, *General Pastor.*

REPORT OF THE COMMITTEE OF MINISTERS.

THE ministers have held their monthly meetings with an average attendance of thirteen, and have followed the same course in having each time a Bible study, a study on some doctrinal subject, and a less formal consideration of topics and questions arising from the experiences of members. Among the subjects treated have been the following, taken in the order in which they occur in the records: The Elimination of unfamiliar Words from our Translations; The Kinds of Meeting proper to be Held in Church Buildings; The most Useful Meetings to be Held in the Week; The Meaning of the Madness of Nebuchadnezzar; The best Translations of certain Words used in the Latin of the Doctrines; The Existence of Sorcery at the Present Day; The Star in the East; Means of Ministerial Improvement; The Nature of Pre-Adamic Man; Self-Compulsion; The Improvement of Forms of Worship.

Respectfully submitted.

JOSEPH PETTEE, *Chairman.*

THEODORE F. WRIGHT, *Secretary.*

REPORT OF THE EXECUTIVE COMMITTEE.

IT has been usual to hold a meeting of this Committee before that of the Association, but this was not done this year because it

was foreseen that it would be necessary for it to meet soon and choose delegates to the Convention and attend to other matters.

Respectfully submitted.

Joseph Pettee, *Chairman.*

Theodore F. Wright, *Secretary.*

Report of the Missionary Board.

This Board has consisted of Rev. Messrs. Pettee, J. Worcester, Hinkley, Wright, and Smyth, on the part of the Association, and of Messrs. Dewson, Mason, Whiston, C. M. Reed, and W. B. B. Child, on the part of the Union. The members are very regular in their attendance which has averaged eight.

The Board has undertaken an unusual amount of work of which the following is a summary : —

Rev. Mr. Pettee reports all his work to the Board, and it appears from our records that he had visited Waltham, Franklin, Yarmouth, Brockton, Fitchburg, Salem, Hartford, Milford, and Stratford in Connecticut, Providence, Brookline, and Dorchester, and had also preached in Abington when, early in January, he became ill, and has only lately been able to resume work.

Rev. Mr. Stearns has spent his Sundays at Mansfield as before, and during the week has visited Lawrence, Haverhill, Attleboro, Worcester, Hopkinton, Framingham, Manchester, Lowell, Lynn, Clinton, Fitchburg, Pawtucket, Milford, Ashland, Hopedale, Groveland, Walpole, Norton, Methuen, Taunton, and Grafton.

He has held house meetings with the circles at Hopkinton, Worcester, Clinton, Haverhill, Lowell, Lawrence, taking up points met with by the friends in reading, and explaining them.

Mr. Hayes continued till February to visit Fitchburg on Sunday, with a preaching service in the morning and a doctrinal class in the afternoon ; Manchester on Wednesday, with a doctrinal class in the afternoon, and a Bible reading in the evening ; and Lowell and Lawrence once each week for doctrinal classes. His largest attendance was at the Manchester evening meeting, some from other societies coming to the convenient room for Bible study. At the end of January, the Convention's Board of Missions needed Mr. Hayes to fill out the supply of the Church at Savannah, and he was released for a time by us.

Upon the departure of Mr. Hayes, Fitchburg and Manchester were placed in the care of Mr. Percy Billings, a student who made special efforts to call attention to the services, and thus largely increased the attendance.

In addition to these services the Board employed Messrs. Reed, Wright, and Smyth to give a course of six lectures which they had prepared for their own people in Dorchester, Jamaica Plain, Manchester, Fitchburg, and Lynn, and the Boston Society procured the same for Malden. With some of these given on Sunday evenings and some on Mondays and Thursdays, the months of January and February were fully occupied. Other places would have welcomed the lecturers, but Mr. Smyth wished to hold some meetings at home during March, and other reasons prevented our doing more at that time. Mr. Wright, however, continued to go to Jamaica Plain, where very pleasant meetings are now held Sunday evenings in a convenient hall with an average attendance of sixty or more. Jamaica Plain and Malden furnished the largest numbers for the lectures and seemed to promise a good return for further work. At Lynn, also, the room was filled. These were the Sunday night places. The epidemic and some bad weather seemed to affect the other places more, and the numbers in attendance were only about thirty, but the friends seemed to feel benefited by the lectures, and public attention was gained to some degree through the press. Sunday evening is so much the best time for such meetings that it may be deemed advisable not to attempt more on week nights than informal Bible readings and doctrinal conversations.

The abridged liturgy has proved its usefulness in some of these meetings, and is likely to be of great service in the future.

It has been previously reported that Mr. Hinkley visited Worcester on Sunday evenings. This has been somewhat interfered with by his illness, but he is now going regularly to the satisfaction of the friends there.

In thus employing so many persons — three persons regularly, and several others for a part of the time — the Board has drawn upon the Union for an unusual amount of money and is not surprised to learn that the amount contributed by the Societies has been largely exceeded; but it believes that it is doing what the people at large desire, that it is sowing the seed as it ought to do, and that with all these agencies, including, of course, the constant work of those at the Rooms in answering questions and giving

advice as to reading, it is doing a work from which good results will follow, provided the Societies, the little circles and the isolated people do what they can to provide funds. Indeed we desire each year to undertake additional work in our large field.

We have received the following encouraging words from one of our stations : —

"At a business meeting of the Fitchburg New-Church Reading Circle held at the house of Mr. Reynolds, March 29, 1890, the following resolutions were adopted : —

"*Whereas*, The Massachusetts New-Church Union has during the past two years, through its missionary department provided us with lectures and Church services ; therefore,

"*Resolved*, That we, a little circle of believers, residing in Fitchburg, Mass., hereby give expression to our gratitude that the Lord has led the Massachusetts New-Church Union to make this city one of its fields of labor, and also take this occasion to express our sincere thanks to all those kind friends who as teachers and preachers have so disinterestedly ministered to us in ways pertaining to spiritual culture and true Christian living.

Respectfully submitted.

Joseph Pettee, *Chairman.*

Theodore F. Wright, *Secretary.*

Report of Baptisms by Rev. S. H. Worcester.

Since the last Annual Meeting of the Association, I have baptized three infants : At Philadelphia, April 14, 1889, Samuel Worcester Sargent ; Brooklyn, April 17, 1889, Winthrop Van Dam Doughty ; Bridgewater, Feb. 16, 1890, Edward Worcester Cobb.

Samuel H. Worcester.

Report of the President of the Massachusetts New-Church Union.

The Annual Meeting for which this report is prepared will mark the close of the twenty-second year of the direct connection of the Union with the Massachusetts Association. During this time it has acted as the agent of the Association in the performance of that part of its business which involved the care and management of its fiscal resources. Your officers have watched and administered its growing funds, while they have increased from the few hundreds of dollars raised and expended by the Association in 1868 and preceding years, until we now hold a funded investment of the value of nearly $170,000; and have made an expenditure in promoting the pastoral and missionary work of the general Church in New England, during the current year of $9,204.20.

The conjunction between the Association and the Union was consummated at the April meeting of the Association held April 2, 1868, by unanimous consent, and with earnest hope for increase of efficiency in the prosecution of our work. For a while it was regarded by all as an experiment, and by some as a measure of more than doubtful utility; but as we review our work, while conscious of many errors in judgment, and perhaps of some lack of necessary zeal and self-sacrifice in its promotion, we cannot but feel that upon the whole the experiment has proved a success, and that the organization of the two bodies — each supplementing the work of the other, and giving it fuller freedom and efficiency — may continue to be as apparently as in the past, the best form in which the work of the Church can be conducted.

At the beginning of this period we were inspired with a new spirit of hopeful ardor in the performance of purely missionary work. During the last five years the amount raised for these uses and the support of the room reached an average of $5,500 per annum. During the first five years the average receipts from the same sources has been but $2,900 per annum, the remainder of our revenue since 1877 being derived from the income of legacies and trust funds. In the years 1870–72, about $3,100 per annum was devoted to purely missionary work, and the average expenditure of the first five years for this purpose was $2,500 — two, and sometimes three efficient men being constantly employed.

At the end of the first twenty years we were expending but an average of $2,300, of which one half was for our pastor's salary, and during the intermediate ten years the average was but $1,650. During the last two years the Missionary Board has felt the impetus of a renewed opportunity for efficient work, and the expenditure has been increased to $3,825 for 1888–9, and $4,980 for the current year.

In providing for this largely increased demand upon its resources the Standing Committee has felt it to be its duty to respond to the expressed desire of the Missionary Board for means to carry on all the work which seemed to be called for, even if in so doing it should for the time being expend more than its current income; thus encroaching to some extent upon its former reservations, gathered not from surplus of contributions or income of invested funds, but from the more precarious business of its book department — a surplus which it has seemed to them desirable to apply to any possible depreciation in the value of the stock of books it is obliged to carry, rather than to current expenses.

In view of the importance of enlarging the fund properly available for missionary work, an appeal setting forth the necessity for increased contribution for its support was largely circulated, early in the fall, resulting in several liberal contributions for this special work. The result, however, shows an increase from these sources of only $170, while the increased expenditure amounted to $1,155.

The result of the year's work has been a reduction of our reserve fund to the extent of $765.57, with the conviction that the work of the coming year must be reduced to at least that extent, unless means can be devised for an increase of income applicable to these uses.

A summary of the Treasurer's report shows the following result: —

EXPENDITURES.

For Missionary Work, including Salaries and Expenses of Messrs. Pettee, Stearns, and others	$4,977.75
Salaries and Expenses at the Rooms	2,805.05
Printing, Binding, Insurance, etc.	231.59
Assessment of the General Convention	85.60
Deficit in New Jerusalem Magazine account	789.25
Deficit in Children's Magazine account	314.96
Total	$9,204.20

RECEIPTS.

From Contributions	$2,479.57
Ministerial Services	355.01
Income of Funds for Missionary Work	264.16
For use of Rooms	335.00
Net Rents	3,418.40
Interest	935.18
Profit on Book Sales	651.31
	$8,438.63
Deficit deducted from Reserve Fund	765.57
Total	$9,204.20

The Funds held by the Union remain as stated in the last annual report, except for the slight increase accruing from addition of income to capital in the case of several trusts, and aggregate in all $112,706.58; while our own capital account, diminished by the excess of expenditure, now amounts to $6,469; and is represented by our stock of books, libraries, fixtures, cash, and accounts due, the property in all amounting to $119,175.58; to which may be added an estimated increase in the value of our real estate to the extent of about $50,000. No new gifts or legacies have been received during the year.

In view of the largely increased value of the building on Tremont Street, and of its growing defects as a place of meeting, from the constant noise of passing vehicles, and with the hope of finding a good permanent investment for other funds in hand, we have diligently sought for a property in some more quiet but improving locality; in one instance we were ready to purchase a building which, however, passed into other hands. We have still under consideration other purchases which present some inducements, and may before another year have found a desirable location to which it will seem best to remove.

Meanwhile we suffer from some loss of rent in our present building because of competition from others which are supplied with the elevator, now considered so essential a requisite, and for which we have no room as at present situated.

We regret that we must still report a loss in the publication of both of our magazines, and also a continued decrease in the number of subscribers, which has fallen off during the year, to the extent of sixty for the *New-Jerusalem Magazine*, and eighty-six for the

Children's. For this we see no reason, as both have certainly increased in interest and in efficiency of editorial work, rather than lost. It would seem that the Church could find interest and profit in contributing more fully to their support.

The work of the Printing-Office, except for the magazines, would show a handsome profit, as it has full employment upon profitable work, and receives much commendation for its neatness and excellent taste.

During the year it has made the plates for the Rotch Edition of "Arcana," Vols. 3, 4, and part of 5, and of "Heaven and Hell," and of "Physiological Correspondences," for Rev. John Worcester, publishing also an edition of five hundred of the same, by arrangement with the author; has printed an edition of five hundred of the "Sunday-School Manuals," for the Board of Publication; also the "Convention Journal," "Association Journals," "Sunday-School Journals of the Massachusetts and of the American Sunday-School Associations," with much other work for neighboring Societies, and for individuals.

For the coming year we have the continuation of work upon the Rotch Edition of "Swedenborg," and a "Manual for Sunday-School Teachers," by Rev. W. L. Worcester, for the Board of Publication.

The sales of books for the year amounted to $3,088.45, with a net profit of $651.31.

The Circulating Library has been used by 456 persons, 119 of whom are new-comers; 711 books were loaned, of which 119 were works of Swedenborg; 14 books have been added to this, and 53 to the Reference Library.

The Rooms have been used for 225 meetings of committees and classes.

By request of members of the Springfield Society the Committee has considered their suggestion that the little Church in that city, now quite free from debt, should be conveyed to the Union in trust in order to insure its permanent maintenance or disposal for the benefit of the Church in that locality. Having come to a conclusion in which they are understood to concur unanimously, we are taking the necessary steps towards assuming it as a permanent trust for this purpose.

The office of Treasurer made vacant by the resignation of Mr. Ticknor early in the year, has been filled by Mr. Thompson to the

satisfaction of all his associates. Mr. Stanley B. Hildreth, of the Boston Society, has been elected to the vacancy thereby occasioned in the number of the Directors.

FRANCIS A. DEWSON, *President.*

REPORT OF THE ORPHANAGE BOARD.

THE Board has assisted in clothing the little girl who was boarded with Mrs. Perry a year, and who is now with relatives for care and support. Recently it has assumed the cost of boarding for a year a little boy who is without a mother and has a neglectful and dissipated father. Money to meet the cost of these cases is needed.

The Treasurer reports: —

Balance due Treasurer, as per last report, April 4, 1889	$34.18	
Paid for Clothing	18.80	
Balance on Hand	1.57	
		$54.55
Received by Collection at Association	$43.45	
" Brookline Sunday School	4.50	
Contributions	6.60	
		$54.55

At the recent meeting of the Board it was voted that subscription papers be circulated to supply the treasury with needed money, and that the chairman invite the Sunday Schools of the Association to take up a collection for the uses of the Board on some Sunday in June, of which due notice will be given.

JULIAN K. SMYTH, *Chairman.*

HORACE W. WRIGHT, *Secretary.*

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. Joseph Pettee, Abington.

Secretary. — Rev. Theodore F. Wright, Cambridge.

Committee of Ministers. — Rev. Messrs. Joseph Pettee, S. H. Worcester, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, and Michael J. Callan.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, Richard Ward, J. K. Smyth, J. E. Werren, George F. Stearns, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Francis Phelps, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

Committee on Religious Education. — Rev. John Worcester, Rev. T. F. Wright, Mr. J. T. Prince, Rev. W. Goddard, and Mr. A. M. Knight.

Orphanage Board. — Rev. J. K. Smyth, Mrs. Nahum Leonard, Rev. H. W. Wright, Mrs. C. T. Dunham, Mrs. George M. Gibson, and Charles J. Roath.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. John A. Thompson.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, James R. Carter, Stanley B. Hildreth.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and J. K. Smyth, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, William J. Cutler, W. B. B. Child, and Charles M. Reed on the part of the Union.

STATISTICS FOR THE YEAR ENDING APRIL 3, 1890.

Name of Society.	Pastor, Minister, or Leader.	Members.	Baptisms.	Confirmations.	Members added.	Members removed.
Abington	J. E. Werren, Pastor	73	2	2	2	3
Boston	James Reed, Pastor	615	21	4	13	18
Boston Highlands	J. K. Smyth, Pastor	178	25	9	8	2
Bridgewater	T. F. Wright, Pastor	131	18	7	8	10
Brockton	H. E. Goddard, Pastor	92	12	5	5	1
Brookline	W. H. Hinkley, Pastor	54	1	. . .	. . .	2
Dorchester	J. K. Smyth, Minister	23	3	2	2	3
East Bridgewater	T. O. Paine, Pastor	54	3	. . .	. . .	. . .
Fall River	G. S. Wheeler, Minister	50	3	3	2	1
Lancaster	G. I. Ward, Minister	40	7	. . .	. . .	1
Lynn	M. J. Callan, Minister	24	5	3	1	1
Manchester	C. Roth, Leader	49	2	5	7	. . .
Mansfield	G. F. Stearns, Minister	29	. . .	. . .	2	1
Newtonville	J. Worcester, Pastor	66	4	. . .	. . .	3
Pawtucket	. . . . .	19	. . .	. . .	. . .	1
Providence	H. C. Hay, Minister	104	4	1	4	2
Salem	M. J. Callan, Minister	22	1	. . .	1	1
Springfield	S. Jepson, Minister	. . .	. . .	. . .	. . .	. . .
Waltham	B. Worcester, Leader	44	3	. . .	1	1
Yarmouth	. . . . .	. . .	. . .	. . .	. . .	. . .

TREASURER'S

Dr. JOHN A. THOMPSON, TREASURER, *pro tem*, *in account with*

1889.			
April 4.	To Collection at Association Meeting	$71.28	
Oct. 10.	" " "	76.91	
			$148.19
	Amount rec'd from Boston Society	300.00	
	" " Ladies' Reading Class ..	20.00	
	" " Harvard Biblical Club ..	15.00	
			335.00
	Contributions received : —		
	Abington	16.15	
	Boston	1,147.06	
	Boston Highlands	120.00	
	Bridgewater	115.00	
	Brockton	52.64	
	Brookline	26.70	
	Dorchester	17.00	
	East Bridgewater	5.00	
	Fall River	15.60	
	Gloucester	5.00	
	Manchester, N. H.	25.00	
	Newtonville	305.00	
	Pawtucket (Jude Taylor)	100.00	
	Providence	26.00	
	Salem	7.00	
	Waltham	25.00	
	Yarmouth	8.70	
	Sundries	183.20	
			2,200.05
	Amount received for ministerial services of Mr. Pettee and Mr. Stearns : —		
	Abington	2.55	
	Boston	20.00	
	Connecticut Association	47.50	
	Franklin	17.25	
	Lancaster	3.00	
	Manchester, N. H.	6.10	
	Mansfield	200.00	
	Waltham	20.00	
	Yarmouth	38.61	
			355.01
	Missionary Fund : —		
	Balance of account, Feb. 28, 1889	96.11	
	H. F. Mills	50.00	
	Amounts carried forward	$146.11	$3,038.25

REPORT.

The Massachusetts New-Church Union. Cr.

1889.			
Feb. 28.	By Cash paid Rev. Joseph Pettee, salary.....	$1,200.00	
	" " " " " expenses ...	193.29	
			$1,393.29
	" " E. A. Whiston, salary	1,700.00	
	" " Miss Lizzie Wyeth, salary	600.00	
	" " Francis W. Tufts, salary	234.00	
			2,534.00
	Cost of April Journal of Association	72.57	
	Cost of October Journal of Association	31.42	
			103.99
	Assessment of General Convention 1889-90.		85.60
	Insurance on Libraries and Furniture	27.20	
	Binding Library Books	35.09	
	Fuel	29.45	
	Gas.....	27.95	
	Printing Circulars, Notices, Etc.....	26.00	
	Stationery, Blank Books, etc.	74.81	
	Repairs on Furniture and Rooms	31.94	
	Printing " Our Church Uses," 2 nos.	39.31	
	Rent of Safe, Bay State Trust Co.	7.50	
	Postage and Sundry Expenses at Rooms....	99.40	
			398.65
	Cash paid by order of Missionary Board : —		
	Rev. G. F. Stearns, salary.....	1,000.00	
	" " " expenses	169.07	
	" " " special appropriation.	100.00	
	J. A. Hayes, salary, 11 months	660.00	
	" " expenses	346.42	
	L. G. Landenberger, at Mansfield	36.60	
	" " " Lawrence	31.50	
	Rev. J. E. Werren, expenses to Manchester	3.66	
	Rev. W. H. Hinkley, services and expenses, Worcester	112.99	
	J. B. Spiers, services and expenses, two missionary tours	128.94	
	Percy Billings, salary, 1 month	40.00	
	" " expenses	36.56	
	Cost of Lectures at Lynn, Manchester, Fitchburg, Jamaica Plain, and Dorchester : —		
	Rev. James Reed $100.00		
	Rev. T. F. Wright..... 100.00		
	Amounts carried forward... $200.00	$2,665,74	$4,515.53

Amounts brought forward	$146.11	$3,038.25
For Manchester	3.00	
Lowell New-Church Reading Circle	5.00	
M. D. Ross, for Jamaica Plain	25.00	
Collection at Fitchburg	5.25	
Collections at Lectures	10.08	
Hopkinton Ladies	2.00	
Sundry Contributions	31.00	
Income of G. K. England Fund	20.00	
" J. G. Webster Fund	62.50	
" Gardner Fund	85.55	
		395.49
Rents, Jenkins Building	4,818.00	
Less Taxes, Insurance, Repairs, and Sundry Expenses	1,399.60	
		3,418.40
Booksales profits		651.31
Balance of Interest Account		935.18
Balance, net loss carried to stock account.		765.57
		$9,204.20

Dr. NEW-JERUSALEM MAGAZINE.

1890.

Feb. 28.	To Cost of Printing and Mailing, and Editorial Expenses	$1,661.44
		$1,661.44

Dr. CHILDREN'S NEW-CHURCH MAGAZINE.

1890.

Feb. 28.	To Cost of Printing and Mailing, and Editorial Expenses	$808.81
		$808.81

Dr. LIBRARY FUND.

1890.

Feb. 28.	To Cash for Books	$78.16
	Balance	489.35
		$567.51

Amounts brought forward ...	$200.00	$2,665.74	$4,515.53
Rev. J. K. Smyth	100.00		
Rent of Halls, Advertising, Printing, sundry expenses ..	149.69		
		449.69	
Appropriation for services at Lynn		260.00	
" " " " Springfield ..		156.00	
100 Missionary Liturgy for use at Lectures		22.50	
Books and Tracts given away		14.53	
Printing Notices		1.25	
Printing for Sunday services at Dorchester		14.75	
			3,584.46
Deficit on *N. J. Magazine* charged off			789.25
Deficit on *Children's Magazine* charged off.			314.96
			$9,204.20

NEW-JERUSALEM MAGAZINE. Cr.

1890.		
Feb. 28.	By Cash for Subscriptions and Bound Volumes	$872.19
	Deficit charged to Profit and Loss	789.25
		$1,661.44

CHILDREN'S NEW-CHURCH MAGAZINE. Cr.

1890.		
Feb. 28.	By Cash for Subscriptions and Bound Volumes	$493.85
	Deficit charged to Profit and Loss	314.96
		$808.81

LIBRARY FUND. Cr.

1889.		
Mch. 1.	By Balance	$540.49
1890.		
Feb. 28.	Interest	27.02
		$567.51
1890.		
Mch. 1.	By Balance	$489.35

Dr. SCITUATE SUNDAY-SCHOOL FUND.

1890.		
Feb. 28.	To Balance	$1,334.33
		$1,334.33

Dr. SEARLE FUND FOR AGED MINISTERS.

1890.		
Feb. 28.	To Balance	$3,107.20
		$3,107.20

Dr. MISSIONARY FUND.

1890.		
Feb. 28.	To Amount transferred to General Account	$395.49
		$395.49

Dr. SUNDRY FUNDS.

1890.		
Feb. 28.	To Balance	$106,507.52
		$106,507.52

SCITUATE SUNDAY-SCHOOL FUND.		Cr.
1889.		
Mch. 1.	By Balance	$1,284.33
1890.		
Feb. 28.	Interest	50.00
		$1,334.33
1890.		
Mch. 1.	By Balance	$1,334.33

SEARLE FUND FOR AGED MINISTERS.		Cr.
1889.		
Mch. 1.	By Balance	$2,959.24
1890.		
Feb. 28.	Interest	147.96
		$3,107.20
1890.		
Mch. 1.	By Balance	$3,107,20

MISSIONARY FUND.		Cr.
1889.		
Mch. 1.	By Balance	$96.11
	Sundry Contributions as per General Account	131.33
	Interest as per General Account	168.05
		$395.49

SUNDRY FUNDS.		Cr.
1889.		
Mch. 1.	By Balance	$106,507.52
1890.		
Mch. 1.	By Jenkins Fund	$30,385.88
	Thomas "	5,081.32
	Scituate "	5,000.00
	Charles Emerson Fund	200.00
	Sarah Searle "	742.44
	Nancy Hills "	5,736.86
	Moses Day "	500.00
	Richard Perkins "	10,000.00
	Clark Fund for Ministers	10,000.00
	Theological School Clark Fund	10,000.00
	Brockton Society Clark Fund	15,000.00
	Lyman Clark Fund	10,000.00
	G. K. England "	400.00
	J. G. Webster "	1,250.00
	Gardner "	1,711.02
	Frances R. Towne Fund	500.00
		$106,507.52

Dr. STOCK ACCOUNT.

1890.		
Feb. 28.	To Profit and Loss as per General Account.....	$765.57
	Balance	6,469.00
		$7,234.57

Dr. CASH ACCOUNT Cr.

FOR THE YEAR ENDING FEB. 28, 1890.

March 1, 1889.		Feb. 28, 1890.	
To Balance on hand	$1,667.68	By Children's Magazine....	808.81
Children's Magazine....	493.85	New-Jerusalem Magazine	1,661.44
New-Jerusalem Magazine	872.19	Expense Account	4,515.53
Rent Account.....	4,818.00	Rent Account.....	1,399.60
Interest Account.....	1,378.05	Library Fund.....	78.16
Contributions.....	2,348.24	Interest Account.....	442.87
Use of Rooms	335.00	Print'g Office Equipment	35.93
Missionary Fund.....	131.33	Income Ministers' Relief Funds	315.00
Notes Receivable	32,500.00	Brockton Society Clark Fund, Income Account	750.00
Theo. School Clark Fund, Income Account	587.83	Notes Receivable	33,000.00
Income Ministers' Relief Funds	578.94	Theo. School Clark Fund, Income Account	587.83
Brockton Society Clark Fund, Income Account	750.00	Missionary Board.....	3,584.46
Library Fund.....	.73	Book Sales and Printing Office Accounts.....	6,062.42
Ministerial Services	355.01	Balance March 1, 1890..	815.57
Book Sales and Printing Office Accounts.....	7,240.77		
	$54,057.62		$54,057.62

STOCK ACCOUNT.

		Cr.
1889.		
Mch. 1.	By Balance	$7,234.57
		$7,234.57
1890.		
Mch. 1.	By Balance	$6,469.00

TRIAL BALANCE.

Dr.		Cr.	
Feb. 28, 1890.		Feb. 28, 1890.	
Mass. N. C. Union B'lding	$50,000.00	Sundry Funds as above	$106,507.52
Mortgage Notes Receivable	23,600.00	Scituate S. S. Fund	1,334.33
Reference Library	1,850.00	Searle Fund for Ministers	3,107.20
Circulating Library	500.00	Library Fund	489.35
Furniture and Fixtures	800.00	Income of Ministers' Relief Funds	1,268.18
Printing-Office Equipment	2,131.26	Stock Account	6,469.00
Cash	815.57		
Notes Receivable	33,300.00		
Stereotype Plates	425.00		
Balance of Accounts due	2,507.23		
Books on Sale	3,246.52		
	$119,175.58		$119.175.58

John A. Thompson, *Treasurer pro tem.*

Examined and approved.

George T. Hawley.
Rufus C. Kimball.
Stanley B. Hildreth.

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

List of Societies.

Boston	organized Aug. 15, 1818.
Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Lowell	Sept. 17, 1844.
Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook	May 24, 1857.
Taunton	Aug. 26, 1860.
Salem	Jan. 25, 1863.
Newton	Apr. 11, 1869.
Waltham	July 4, 1869.
Boston Highlands	Dec. 12, 1870.
Gloucester	May 11, 1871.
Lancaster	Oct. 10, 1875.
Manchester, N. H.	Sept. 4, 1881.
Dorchester	Apr. 17, 1887.
Lynn	Oct. 6, 1889.

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